

Magic / Grimoires

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The enchanting tales of 1001 Arabian Nights and the mysterious magical societies of the Moors share a legendary figure. He is no other than *Asaph Ben Berechiah*, the Vizier of King Solomon himself. According to Islamic tradition, this Arabian Merlin bested a djinn in a magical contest, teleporting Queen Sheeba's throne in the blink of an eye, using his knowledge of the Great Name. Through the ages masters of the forbidden art of djinn evocation have shared with their disciples in secrecy an extensive oral tradition of rituals, incantations, and magical implements belonging to Asaph Ben Berechiah. Fragments of these arcane mysteries could be found in the writing of master occultists from the Middle Ages, the likes of Ahmed al-Buni.

Few and far between, many have treasured what little fragments of this oral tradition could be found. There were also whispers of a grimoire compiled by an anonymous Arabian wizard brimming with secrets of the magic of Asaph Ben Berechiah. Known only as *Ajnas*, its reputation grew, but few possessed it. It has resurfaced in recent years and remains one of the most popular guides to angelic and djinn evocation in the land of the Arabian nights.

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•HATH HATH SHARIT MORIT ADREIT AYOLIT•

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Berechiah

Grand Key of Solomon The King



GRAND KEY OF SOLOMON THE KING

ANCIENT HANDBOOK FOR ANGEL EVOCATION
AND DJINN SUMMONING



ASAPH BEN BERECHIAH

GRAND KEY OF SOLOMON THE KING

ANCIENT HANDBOOK OF
ANGEL MAGIC

&

DJINN SUMMONING

Pseudo Asaph Ben Berechiah



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AL-TOUKHI'S GRIMOIRE OF HARUT AND MARUT

In the name of God,
Most Merciful and Compassionate

To commence: You have been asking me to write a book for you, comprised of benefits laid out sequentially. I thought I would assist you toward the means by which the People of Truth give guidance to others using source documents. I have summarized these, so that anyone who reads them can quickly grasp them.

First, I shall begin with what is reliable and a source of guidance, so that its reader may be safe from sources of criticism among the Scholars of Truth, who long for the spiritual science and adhere to the rules of Sacred Law, so that entreaty to the Creator, Glorious and Exalted, may come about.

I have explained what our predecessors spoke and concealed from the secrets of the scholars concerning the one- and two-part non-Arabic names and the like, such as the three-part names written in foreign tongues. I have transliterated these into Arabic so that they may be easy for their reader and that he may be safe from error.

Know: The prophet Moses was in a state of love known to the elect, where he gave up food and water and voluntarily feared God and wept. He

would speak the Names until the term appointed by his Lord Most High was completed. On hearing what pertained to them of such names, the angels would descend to him out of every heaven with their exalted ranks. Thereupon he would say, "My need is with the Creator of the earth and the heavens," and recite the Most Beautiful Names and the Supreme Words, which neither earth nor heaven can withstand hearing, and which are the father of the world and all of creation.

I shall discuss each name, the angels associated with it, and the conjurations it requires, starting with the angels encompassing the Throne and the Footstool, the angels encircling the Canopies of Greatness and Glory, the angels enveloping the Pen and the Tablet, the angels who glorify God in the Inhabited House, the angel Isrāfīl [إسرافيل], who stands on the right hand of power, the intimate angel Jibrā'īl [جبرائيل], who stands on the left hand of power, the angel Mikā'īl [ميكائيل], 'Izrā'īl [عزرائيل], the cherubim and the angels in charge of the spirits.

I shall explain this in its proper place, God Most High willing, so that the diviner reward contained therein may be easy for its reader to earn, thus enabling him to rise to the highest degree and perceive the world of the heavenly realm. But it is the Divine who will guide to what is correct and who will assist with what each chapter brings. I shall elaborate on the non-Arabic words and the diacritical marks of the letters

based on the best source. For whatever knowledge I am unfamiliar with, I will rely on what is recorded and established.

Following the discussion of those angels, I will mention the names that God Most High taught the prophet Moses, and the names by which the Divine raised Elias to a high place. After these are the names which Joshua the son of Nun spoke, whereupon the sun stood still for him and which Moses said to Og the son of Anak causing him to become bewildered, until Moses killed him.

Next come the names by which the celestial and terrestrial spirits are made to manifest, as well as names known as the Names of Tijan. By these, any of celestial or terrestrial Ruhaniyyah you wish to summon will answer out of obedience to God Most Great (the ruhani you summon will not be able to stay away from you for a single moment, even if he is in the remotest part of the east and you are in the remotest part of the west). Last are the names by which the Divine created each of the seven firmaments.

In addition, I will mention the seal of the angel Mīṭaṭrūn [ميظرون] (peace be upon him), its conjurations, its obedience, its uses, and instructions on how to use it (God willing, his will be the first seal to be discussed), as well as the Supreme Conjuration for all spirits.

Then I will give the seal of the angel Ruqayā'il [رفيائيل] and its conjuration, its inscription, its uses, its rules and instructions on how to use it. I will show the seal of the terrestrial king Madhhab [مذهب] and what pertains to it, as is mentioned elsewhere.

Next, I will give the seal of Jibrā'il [جبرائيل] (peace be upon him) and what pertains to it, as I did for others. After that, I will examine the seal of the terrestrial king Abya' [ايض], and then the seal of the angel Samsamā'il [سمسمائيل] and what pertains to it, as I did for the rest.

Furthermore, I will consider the seal of the angel Mikā'il [ميكائيل] (peace be upon him) and what pertains to it of instructions, important explanations, and conjurations that have been related concerning what benefits humankind.

Additionally, I will cover the seal of the angel Sarfayā'il [صرفيائيل] (peace be upon him) and his great benefits, as well as a conjuration for the flying spirits of the air and their compliance. Next I will talk about Shamhūrash [شمهورش], his conjurations, and the quickness of his compliance, likewise Zawba'ah [زوبعة], his seal, and the greatness of his compliance. Then I will reveal instructions for the seal of the angel 'Anyā'il [عنيائيل] and the excellence of his compliance. The Conjuration of the Regions as extracted from the books of mysteries follows, as well as the seal of Maymūn [ميمون] and what benefits and

fear it holds (those are all seven seals).

Then I will show you the seal of the Twelve Who Know the Secrets of Humankind and the rites and considerations pertaining to them. I will give instructions for the seal of Mahākīl [مهاكيل] and Ṣakhr ibn Amrū ibn Sarjīl ibn al-Abya' ibn Jamlit [صخر بن عمرو بن سرجيل بن الأبيض بن جملت]. I will mention the Aides and all that pertains to them. I will indicate the mandal of Solomon (peace be upon him), what pertains to it, its guardian Mahākīl [مهاكيل], and its instructions and uses. Finally, I will give the names of seership, against which neither jinn nor human can transgress.

For Maymūn [ميمون], who responds for anything, I give the names on the handle [of the spear], prescribed for every afflicted person, and the names for slaying. Then I give the names of Abū al-Walid's [أبو الوليد] knife, intended for every obstinate tyrant and rebellious demon.

I shall then cite the seals of the Terrestrial Kings. They are: the seal of Khandash [خندش] and Naykal [نيكل] and the instructions and rules pertaining to them; the seal of Abū Ma'bad Zunbūr [أبو معبد زنبور], its instructions, its uses, and its commentary; the seal of Maymūn Abū Nūkh [ميمون أبو نوخ], his compliance, and the excellence of his obedience; the seal of Aḥmar the Koreishite [الأحمر القرشي], who is prepared to do anything; and the seal of Hāminah [حامنه], its instructions, its Aides, its uses, its specialty, the quickness of compliance, and its mighty protection. I shall keep

the Ultimate, You are the Omnipotent, You are the Living, the Ever Subistent, the Lord of all things, the God of all things, the Knower of all things, the Omnipotent over all things. Not an atom's weight escapes Your knowledge. You are transcendent and therefore cannot be seen.

Know, may God support you, that if you say these names with cleanliness of body, clothes, and surroundings, and with a sincere heart, angels of light will descend to you, and the heavens, the earth, everything in them, and everything between them will tremble. You can use these names for inciting spirits, entering the presence of sovereigns, acceptance, binding tongues, marriage proposals, the fulfillment of needs, summoning celestial Ruhaniyyah, protection, healing and reproof in pursuit of the approval of the Lord Most High.

NAMES OF POWER ON THE ROD OF MOSES

The second speech is that by which the Divine created the angels of the Canopies of Greatness and Glory. It is these names that Adam (peace be upon him) said, where-

upon God accepted his repentance. Moreover, they are the ones with which Jesus the son of Mary (peace be upon him) resurrected the dead and cured the living, he would say them over ailments and they would be cured by the permission of the Lord. If you say them in a state of cleanliness, the mountains will tremble from their greatness. They are as follows:

'Anī [انى], Bayrakh [بيرخ], Bayrūkh [بيروخ], Barkhawā [برخوا], Shayrakh [شيرخ], Shārūkh [شاروخ], Yatmakh [يتمخ], Shakhāyā [شخايا], Mūkh [موخ], Fāsikh [فاسخ], Shamūkh [شموخ], Shamikhā [شميخا], Makhikhā [مخيخا], Arikhā [اريخا], Bayrūkhā [بيروخا], Bihayā [بيها], Ya Būma [يابوما], Hūriyāwamah [هوريامح], Maharūt [مهاروت], Ya Hūh [ياهو], Shaymū [شيمو], Malsayāmīm [ملسياميم], Maqnānā [مقتانا], Bishafharaz [بشفهرز], Harāzīr [هرازير], Bārūkh [باروخ], Sharfayūkh [شرفيوخ], Bālūkhā [بالوخا]. You are the Originator of the heavens and the earth.

In addition to the names, these characters were on the rod of Moses (peace be upon him):

لهايم وبريتيا يا عزيزى م ح 6 ال 8 ٢ ٣ ال
له غ ح ك ا ت با ع ا بى ر ع م ر ص ع ن م ا ع د س دى ع م ا ع له

Explanation: You are the Creator, besides whom there is no god, the most glorious of those who are remembered, the most entitled to be worshipped, the most worthy of being praised, the most generous of those who are asked, and the most bountiful of those who give. There

is no god but You, the most knowledgeable of those who know, the wisest of those who rule, the most helpful of those from whom help is sought. There is no god but You. You are hidden from creation. You have ascribed kindness unto Yourself. You alone possess the most beautiful names. You encompass all things in knowledge and power. When invoked, You answer. When asked, You give. You have recorded traces and reckoned life spans. You are the King, the Overpowering, the One, the Triumphant. There is no god save You. You abase with Your power and elevate by Your might whom You will. You are God, the Master. The hearts of all creatures are in Your hand, and You can turn them as You please. Speech is what You have spoken; decree, what You have decreed; judgment, what You have judged. No one can repulse Your command, nor can anyone rescind Your determination. You are the Living, the Ever Subsistent.

Know, my brother, that these names are scattered over the rod of Moses (peace be upon him). They are thirty-one names—ten on each side. Among them is a name by which one can perform miracles, open locks, break spells, bind tongues, divide evildoers, subdue tyrants, and summon any terrestrial spirit. You can employ them for abduction, reproof, separation, love, arousal, bringing those who are away, and fulfilling all needs, by the power of the Lord Most High. You can use them for all righteous deeds.

Among their wondrous properties is that, if you inscribe them on an Indian mirror and set it out

under the stars for seven days in the manner that will, God Most High willing, be described later, any spirit you summon will answer—not one of them will fail to come to you. You can also use them for finding stolen and hidden items. When you say them, angels will descend to you, each having two wings—one spanning the east and the other the west—and they can summon any of the Spiritual Kings you wish. They have sundry other usages.

NAMES OF POWER TO AWAKEN THE ANGELS OF MERCY

ⲛⲓⲣⲁⲓⲕⲓ ⲛⲓⲙⲁⲥⲁⲙⲁ ⲛⲓⲙⲓⲙⲁ ⲛⲓⲃⲁⲧⲁⲧⲁ ⲛⲓⲙⲁⲕⲁⲕⲁ

These names are associated with the Angels of Mercy, who are obliged to obey them. The name of the angel in charge of them is Isrāfil [إسرافيل] (peace be upon him), on whose forehead these names are written, and who stands on the right hand of power, awaiting the command to sound the trumpet, by which the souls will be gathered. These are the names:

Thahith [تاهيث], Mātīt [ماتيت], Samāsamā [سماسما],
Saymīmā [سيميمما], Batāyā [بثايا], Yamaqyā [يمقيا], Hāṭūl
[هاطول], Yamūkh [يموخ], Hūh [هوه], Māyakhūkh
[مايخوخ]

Explanation. You are the Powerful—where are those who are powerful? You are the Glorious—where are those who are glorious? You are the Living, the Ever Subsistent. Answer, O company of Aides, by the leave of the Divine.

Know, my friend, that if you say these purified names, the earth and the mountains will tremble from their greatness, and all the spirits of the angels, spirits, and jinn will hurry to you. These are white angels holding banners of white light.

The names are also the names of bewilderment. If you utter them against a tyrant, he will become bewildered and unable to speak. The same applies to every adversary, envier, and transgressor. By the permission of God Most High, you can use them for binding tongues, protection, and against all harmful diseases. None of the angels in charge of the regions of the earth will fail to come to you. Further, you must neither utter them, except in a state of cleanliness, nor employ them, except for that of which the Lord Most High approves.

ငြိမ်းမိမိကလေးအားလည်းကောင်း၊

NAMES OF POWER
ON THE FOREHEAD OF
THE ANGEL GABRIEL

This part pertains to the names written on the forehead of Jibrā'il [جبرائيل] (peace be upon him), who stands on the right hand of power, awaiting the command to deliver divine inspiration. Obedience to them is incumbent upon the angels associated with the Tablet comprising knowledge of all things and the Exalted Knowledge. When you summon them thereby, they will answer out of obedience to the Divine, Mighty and Majestic. With His names and these names, He created them. Moreover, they are written on the forehead of Jibrā'il [جبرائيل] (peace be upon him), and are the ones Jesus the son of Mary (peace be upon him) would say on important occasions. They are as follows:

Tāsh [طش], **Tāsh** [طش], **Tāshat** [طشط], **Tāshah** [طشه],
Yūhanīt [يُوْهَانِيْتُ], **Hūmiyāt** [هُومِيَاْتُ], **Hūthāwut** [هُوثَاوُطُ].
Glorious is God, Mighty and Majestic, and He has
power over all things.

Explanation: Glory be unto You, O Living One. Glory be unto You, O Ever Subsistent One. Glory be unto You, O Reliance. Glory be unto You, O He who neither begot nor was begotten, and whom there was none like. There is no god save You, none omnipotent save You, and none worthy of worship save You.

Obedience to them is incumbent upon all the angels. When you summon them thereby, they will respond. You can employ them in piousness and righteousness.

ܬܪܥܐܢܐ ܕܡܝܚܐܝܠ ܕܡܝܚܐܝܠ ܕܡܝܚܐܝܠ ܕܡܝܚܐܝܠ ܕܡܝܚܐܝܠ ܕܡܝܚܐܝܠ ܕܡܝܚܐܝܠ

SEVEN NAMES TAUGHT TO THE ANGEL MICHAEL

There are seven names that the Lord Most High taught Mikā'il [ميكائيل] (peace be upon him), and with which he and all the angels in the seventh heaven standing between the Tablet and the Throne glorify God. Angels of light serve them. They are the angels who give succor to all the prophets. In their hands are spears of light that burst in flames at disobedient spiri-

tual and terrestrial angels. Whenever you summon them thereby, they will answer. You can use them for all pious and righteous works and for summoning the Thaḡufat [angelic overseers of the seasons] who are in the regions of the earth. These are the pure, noble, purified names written on the forehead of Mikā'il [ميكائيل] (peace be upon him).

Shahā [شها], Shawīn [شوين], Kanūfash [كنوفش], Lūnīm [لونيم], Kaylīm [كيليم], Ya'īsh [يعطيش], Bālah [باله].

Explanation: Glory be unto You, O God, O Overpowering One. Glory be unto You, O Lord, O Subduer. Glory be unto You, O He who knows of the fall of a leaf from a tree. Glory be unto You, O He who is clothed with majesty and dignity. Glory be unto You, O He who has reckoned every life span. You, my Lord, are exalted far above what the oppressors say.

Know, may the Creator give you success that, if you say them, angels of light on horses of light, holding swords of light, will descend to you. They are the masters of stabbing and you can put them to use for reproof, healing, protection, burning, abduction, binding tongues, and inciting the spiritual and terrestrial angels. You can employ them for all things by the permission of God Most High.

SEVEN NAMES TAUGHT
TO THE ANGEL AZRAEL

There are seven names, by which the Lord Most High taught the angel 'Azrā'īl [عزرائیل] to seize souls. These are the names:

Kashīla [كشلع], **Ya'las** [يعلس], **Ya'kalam** [يعكلم],
Shatīkāl [شتيكال], **Jama'ahum** [جمعهم], **Makāy** [مكاي],
Kafwā [كلوا].

Explanation. I am the Creator. I am the Maker. I am the Originator. I am the Restorer. I do as I please. I am the Giver of Life and the Giver of Death. I am the Overpowering, the Majestic. I am the Oft-forgiving. Who alone possesses mercy. Come forth, O soul, out of obedience unto the command of God.

Know, may the Divine support you, that these are the most sublime of the Seven Canopies. Those of exalted constitution and the glory encompassing all things will follow them. Obedience to them is incumbent upon all celestial bodies and all the spiritual angels who glorify God therein.

Know that these names are names of bewilderment: when you enter the presence of a tyrannical sovereign, an adversary you wish to suppress, or an envier whose plot you wish to return upon his own head, say those names and he will become bewildered and unable to speak. However, do not say them except on important occasions. They can likewise stun all celestial and terrestrial spirits and, by the permission of the Lord Most High, are useful for binding tongues, entering the presence of sovereigns, discovering hidden things in dreams, covenanting with the Spiritual Kings, enquiring about unseen affairs throughout the world, making pacts with the Kings, the mightiest shield, and the greatest flame.

NAMES OF POWER
FOR THE
SEVENTH HEAVEN

Here are seven pure names, and with them the Divine One created the devastating angels of the seventh Heaven. No earth or heaven can bear hearing them. If you recite them in a clean space, angels on horses of flames, holding green banners, willing to comply with your

every demand, will descend to you out of obedience to the names of God Most High. Utter them only for that of which the Lord, Mighty and Majestic, approves. Moreover, these are the names that Adam (peace be upon him) said, whereupon God forgave him. They are as follows:

Bakhfā [بخفا], Sayfā [صيفا], 'Ajā [عجا], Elyon, Hānīt [هانيط], Sam'ā, [سمعا], Sha'aytā [شعينا].

Explanation: Glory be unto You, O Liberator of Necks, Glory be unto You, O Causer of Causes. Glory be unto You, O Revealer of the Book. Glory be unto You, O Generous One, O Bestower. Glory be unto You, O Living One who dies not. Glory be unto You, O my God and God of humanity. You created me, my Lord, by Your hand, and preferred me unto many of Your creatures. Therefore unto You belong praise, grace, power, and blessings. Blessed and exalted are You, our Lord. I ask Your forgiveness and repent unto You.

You can employ them, by the permission of God Most High, for any pious act you wish—anything the Lord approves of—such as protection, healing, reproof, subdual, abduction, covenanting, and inciting the Spiritual and Terrestrial Kings. Obedience to them is incumbent upon them. Whenever you summon them therewith, they will answer.

NAMES OF POWER FOR THE SIXTH HEAVEN.

These are twenty names of the Divine, Mighty and Majestic, which they serve with obedience and compliance. If you say them, angels on green horses, each angel wearing different colored clothing, holding swords of light, will descend to you. They are the greatest flame. You can use them for anything. They are the interlocutors concerning humiliation and disfiguration. These are their names:

Haflas [هفلس], Saṭī [سطيع], Shaklaman [شكلمن], 'Alayt [عليت], Hash [هش], Kahlah [كهلع], Ayjī [ايجيع], Ayshaḥin [ايشطين], 'Alsīm [علسيم], Šalsā [صلصا], Šalī [صليع], Ḥajīl [حجيل], Ta'lish [تعليش], Tīt [طييط], Shak-halaj [شكهلع], 'Alsayfāt [علسيفاط], Alkhahilānīt [الخهيلانيط], Haykal [هيكال], Malīkh [مليخ], Haṭal [هطال], Hayṭal [هيطل].

Explanation: Glory be unto You, O possessor of sovereignty and might. Glory be unto You, O possessor of power and force. Glory be unto You, O Living One who dies not. Glory be unto You, O He who is transcendent and too subtle to be

seen. Glory be unto You, O He unto whom belong the sovereignty of this world and the world to come. Exalted are You, my Lord, far above what the oppressors say.

Know, my friend—may the Lord give you success—that if you say them in a state of cleanliness, the mountains and the earth will shake from their greatness. You can use them, by the permission of God Most High, for reproof, degradation, abduction, slitting, protection, and questioning the Ruhaniyyah and the Servants on any day. Whenever you summon them thereby, they will answer out of obedience to the Lord Most High and to His names.

THESE ARE THE TWELVE NAMES OF POWER

NAMES OF POWER FOR THE FIFTH HEAVEN

There are twelve names of God Most High, which He taught Moses (peace be on him), who supplicated Him with them, whereupon He answered his supplication. They are as follows:

Sāh [ساه], Asāsūd [اساسود], Adsā [ادسا], Adonai, Badi' [بديع], 'Ajj [عجيج], Halifi'ā [هاليفيا], Yanfi'ā [ينفيعا], Salyā [سليا], Sa'āyāhū [سعاياهو], Saymīmā [سيميم], Yartūkh [يارتوخ], Sharnabūkh [شرنبوخ], Yā Lūkhā [يالوخا].

Explanation: You, You, O Merciful One, O Compassionate One, O He of exalted status, O He who is worshipped at all times and in all ages, O He who is sacred everywhere, O He who is glorified in all languages, O Magnificent One, O Sovereign One, O He of infinite beneficence, O He of eternal grace, pardon Your sinful servant. Grant me deliverance and hear me, O Glorious One. Answer my supplication, O One, through Your greatness. Verily You are powerful over all things.

Another Explanation: O Merciful One, O Compassionate One, O Beneficent One, grant me deliverance and hear me. O Glorious One, answer my supplication. O Almighty One, forgive me. O One, there is no god save You. You are my Lord and the Lord of all things. I ask Your forgiveness and repent unto You.

Know, my friend, that these names are majestic, pure, and purified, and you can employ them for all pious actions, summoning the Spiritual Kings, conjurations, reproof, subjugation, protection, and healing. Out of obedience to them, none whom you summon will fail to come. Among their special wonders is that when you supplicate the Lord Most High for something thereby, He will answer you and fulfill your need. They are also for love, arousal and har-

mony between two conflicting parties, binding tongues, fulfilling needs, getting information about the unseen through dreams, entering the presence of sovereigns, revelation through the mirror, marriage proposals, and trade. You can use them for anything.

NAMES OF POWER FOR THE FOURTH HEAVEN

ܡܕܢܝܬܐ ܕܝܗܘܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ

Whenever you summon them thereby, they will answer with obedience and compliance. They are the angels in charge of those who record deeds, and the angels in charge of the children of Adam. These are their majestic names:

Tayfāb [تيفاب], **Sayfāb** [سيفاب], **Shaylūb** [شيلوب], **Haylūb** [هيلوب], **Saṭūb** [سطوب], **Hatūb** [هطوب], **Tayfūb** [تيفوب], **Tāṭūb** [طاظوب], **Tūb** [طوب]. There is no power and no strength save with God, Exalted and Magnificent.

Explanation: Glory be unto You, O Lord of Lords. Glory be unto You, O Liberator of Necks. Glory

be unto You, O Cause of Causes. Glory be unto You, O Opener of Doors. Glory be unto You, O Oft-pardoning One, O Oft-forgiving One. Glory be unto You, O Quick One, O Bestower. Glory be unto You, O Revealer of the Book. My Lord, my Lord, my Lord, subordinate Your servants unto me.

Know, may the Creator guide you, that you can employ them for righteous works and prosperous matters—for entering the presence of sovereigns, the fulfillment of needs, silencing, acceptance, supplication in prayers, and inciting the celestial and terrestrial Kings. They will be useful, by the permission of God Most High, for anything you desire.

ܡܕܢܝܬܐ ܕܝܗܘܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ ܕܡܪܝܚܐ

NAMES OF POWER FOR THE THIRD HEAVEN

Such are the names by which the Divine raised Enoch to a high place. They are these: **Kaṭayūrash** [كطيورش], **Hīl** [هيل], **Tāyaṭar** [طايطر], **Malayhar** [مليهر], **Lawaytam** [لويتم], **Barkaylam** [بركيلم], **Ehieh**. You are my Lord.

Explanation Glory be unto You, O He who is great in power and subdues His servants by death. Glory be unto you, O He who is filled with glory. Glory be unto You, O He whose glory fills the earth and the heavens. Glory be unto You, O He unto whom belong thanks and praise. Glory be unto You, O He unto whom belong immortality and everlastingness. Glory be unto You, O He unto whom belong might and grace. Glory be unto You, O He unto whom belong the most beautiful names. My Lord, I am weak, so strengthen me, base, so exalt me, needy, so give me of the treasures of Your mercy.

Know, may God Most High guide you, that the angels of the third Heaven must obey these noble names. Whenever you summon them thereby, they will obediently comply with any considerable task you wish, the Lord Most High willing, not one of them will fail to come to you. You can use them for all things. When angels of light holding spears of light descend to you, they will help you and render you victorious over tasks, great and small, that are difficult for you. If you utter them against a tyrant, they will annihilate him, or against an adversary, strike him dumb, provided you are in the previously described, stipulated state. By the permission of God Most High, you can employ them for protection, separation, burning, conjuration, abduction, and seeking revelation from any spirit.

NAMES OF POWER FOR THE SECOND HEAVEN

The inhabitants of the second Heaven must obey these. Whenever you summon them thereby, they will answer out of obedience to the names of the Lord Most High. They are these:

Bakhamlith [بخليث], **Shalkhithā** [شلكيثا], **Malkhithā** [ملكيثا], **Beshatāt** [بشطط], **Makakh** [مكخ], **Alālahīq** [الاليق], **Yāh** [ياه], **Yāmanah** [يامنه], **Hayuwā** [هيووا], **Hayuhā** [هيوها], **Hakmikh** [حكميخ], **Khajaj** [خجج], **Takh** [طخ].

Explanation Glory be unto You, O God, O Resur-recter. Glory be unto You, O Lord, O Inheritor. Glory be unto You, O Divine One, O Loving One. Glory be to You, O Creator, O Glorious One. Glory be unto You, O He of overwhelming force. My Lord, expand my chest, make my affair easy for me, and give me a helping authority from Your presence.

Know, my brother—may the Lord guide you towards ease and goodness—that obedience to these majestic, pure, and purified names is incumbent upon the angels of the second Heaven. Whenever you summon them thereby, they will answer and hasten out of obedience to the Divine, Mighty and Majestic, and to His glorious names, provided you are in the previously stipulated state. You can employ them for everything. They possess the sword that subdues the inhabitants of the seven Heavens. You can employ them for reproof, healing, burning, and killing. No matter what you need, not one of them will fail to come. By God Most Great, I ask you, my friend, to employ them only in obedience to the Lord, Mighty and Majestic.

ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ

NAMES OF POWER FOR THE FIRST HEAVEN

The angels of the first Heaven glorify Him by these names. If you say them while in the previously described state, angels holding blazing torches that burn whoever dis-

obeys God Most High, will come to you. These names are as follows:

Yūh [يوه], Yūh [يوه], Yāhū [ياهو], Hayūh [هيوه], Yā Shayrakhanj [ياشيرخنج], Yā Shīlamakhūt [ياشيلمعوت], 'Awayālikh [عويالځ], Hūh [هوه], Shaymūtā [شيموتا], Hīkh [هيج]. You, You hold this power.

Explanation: You are First; therefore, there is nothing before You. You are Last; therefore, there is nothing after You. You are Pure; therefore, nothing is like unto You. You are Hidden; therefore, nothing can perceive You. You are the One without increase. You are the Subduer without aide, the Director without consultant, and the Owner of Sovereignty. You give sovereignty unto whomever You will and take away sovereignty from whomever You will. You exalt whomever You will and abase whomever You will. In Your hand is goodness. Indeed, You have power over all things.

Know, my friend, that these magnificent, noble, purified names are the greatest names. If you say them, a flame of fire will exit your heart without your perceiving it, if you are in the previously described state. Thereby, all the Ruhaniyyah of the regions will obey you. They are for the unveiling of the Spirits of Conjunction and for tasks both great and small. They empower over all the Ruhaniyyah of the Angels of Conjunction. You can employ them for all things, even for entering the presence of sovereigns and restraining any stubborn tyrant or demon.

By the grace of God Most High, this completes the seven Heavens.

NAMES OF POWER FOR THE SEVENTH FIRMAMENT (SUN)

ܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

The Lord, Mighty and Majestic used twenty of His names to create the angels of the seventh firmament, who glorify Him by them. They must obey them. Whenever you summon them thereby, they will answer. They are these sublime, blessed, noble, magnificent names, which produce a great obedience and a profound proof:

Qaṣiṣ [قصيص], Mablayūb [مبطيوب], 'Ajmakal [عجماكل], Hayhayawā [هيهيوا], Taṭah [ططه], Yaṭaṭiyah [يططيه], Iyyāk [اياك], Lū [لوض], Hafaṣ [حفص], Hadhāl [هذال], Hajam [حجم], Haṣā [هسا], Bajaḥaṭ [بحط], Haytoot [هيتوت], Safratan [صفرتن], Tayhayāl [طيهيال], Hafūh [هفوه], Taḥkum [تحكم], Hayhām [هيهام], Hayhām [هيهام].

Explanation: Glory be unto You, O He of exalted status. Glory be unto You, O He of infinite beneficence. Glory be unto You, O He who is glorified

in every language. Glory be unto You, O He who is hallowed everywhere. Glory be unto You, O He who is worshipped everywhere. Glory be unto You, O He of abiding grace. You are Exalted, my Lord, far above what the oppressors say.

Know, my friend—may God Most High give you success—that these honorable, benign, glorious, pure, purified names are the ones Joshua the son of Nun (peace be upon him) said on Tuesday, whereupon the sun moved backwards. Moses (peace be upon him) uttered them against Og the son of Anak, who became bewildered, until Moses killed him. All the angels of the seventh firmament are obliged to obey them. Moses also said them to the king when he visited him; he took hold of the king's belt and spat into his mouth, whereupon he instantly collapsed by the permission of God Most High.

The Lord Most High willing, you can use them for binding tongues, entering the presence of sovereigns, fulfilling needs, restraining tyrants, and burning rebellious spirits. You can charge them with abasement and transfiguration, and can stun subordinate celestial angels.

If you say these names with sincerity and while in the previously described state, a flame of fire that will burn every spirit it encounters will issue forth from your mouth. Be careful not to say them while one of your Aides is with you, as he will suffer.

ry be unto You, O He who subdues His servants by death and annihilation. I ask You through the magnificence of Your most beautiful names and most glorious words by which I have invoked You to subordinate unto me Your intimate angels and unseen spirits. Indeed, You are the Creator of the heavens and the earth, what is in them, and all the creatures between them, O Judge of the Day of Judgment, O God, O Lord of the Worlds.

Know, may the Lord guide you, that if these names are inscribed on a gold ring or on a green stone in gold, and a person with hemiplegia caused by Possessing Winds is brought to you, and you rub it against his face, it will cause his cure by the permission of God Most High. When you say them, the spirits in the earth and the heaven tremble. You can use the names, by the permission of the Lord Most High, for summoning major and minor spirits (not one of them will fail to come to you). They will be at your disposal out of obedience to the names of God Most High. Whenever you invoke the Lord Most High thereby regarding a need, He will fulfill it for you. Additionally, whenever you summon a King, he will appear before you out of obedience to the names of God Most High. Therefore guard the secrets of what I have imparted to you, and give them neither to those unworthy nor to those without religion or creed.

Know that you can perform any of the foregoing secrets only by purifying your heart for your Lord, making your intention sincere, entreaty

to your Lord, humbling yourself before Him, appealing for aid, and working without compensation, just as He commanded you. There is no power or strength, save in the Creator, Exalted and Magnificent.

NAMES OF POWER FOR THE FIFTH FIRMAMENT (MARS)

These are twenty names of God, Mighty and Majestic, by which the Divine created the angels of the fifth firmament. They must obey them. Whenever you summon them therewith, they will answer. When you are in the appropriate state—namely, favorable conditions in terms of food and drink, cleanliness, and sincerity of intention—angels of red light, holding spears of red light with red banners from east to west, will come to you; they are the Angels of Wrath. These are the names:

By Shamakh [بشمخ], Alhārabā [الهاربا], Walāyalakh [يالايخ], Haste and come, O Yāṭawīkh [ياطويخ], Am-yarūyikh [اميرايخ], Batūlā [بتولا], Abarūs [ابروس], Arbā [اربا], Walidabīkh [والديبخ], Wadārī [وداري], Marūh

[مروه], Dhardhiawā [دردوا], Zararmahā [زررمها],
Armayūliyā [ارميوطيا], Arat [ارت], Artātim [ارتاتم]

Hasten, Hasten, angels of my Lord. Hasten ye unto me by the right of these names with which the Lord created You.

Explanation: Glory be unto You, O He who is hidden from all of creation. Glory be unto You, Who is clothed with dignity and majesty. Glory be unto You, Who is the master of all of creation. Glory be unto You, Who is great in power and glory. Glory be unto You, Who is too exalted and subtle to be seen. Glory be unto You, Who knows what is in the seven highest firmaments. Glory be unto You, Who knows what is beneath the earth. Glorified and exalted are You, my Lord. There is no lord save You, no conqueror save You, and no rightful object of worship save You. I ask You, my Lord, to subject Your angels unto me, that I may seek their assistance in what You love and what pleases You.

Know, my friend, that the angels of the fifth firmament must obey these names with great obedience and quick compliance. Following are some of the wonders of their properties: If you wish a celestial or terrestrial spirit to appear, then go to a clean, pure, and furnished house fumigated with sweet-smelling incense, and bring with you a group of trustworthy and respected people to listen to the names of the Lord Most High. You recite the names twenty-one times and say, "Show ye me the angel N/the ruhani N/the ifreet N/the jinni clinging to the body

of N." and he will appear for you, even if he is of the hidden spirits. Also, if you wish to kill a despotic king or rebellious ifreet, inscribe these names on a knife and set it out under the stars for seven days and nights. Thereafter, recite the names, write the names on the floor, insert the knife into any letter you wish, and order them to kill him and he will be killed, even if he is in the east and you are in the west. If a transgressive possessing jinni rebels against you, write the names in a glass bowl, wash them off with water, and sprinkle it on the possessed person's face and you will see a wonder by the permission of God Most High.

NAMES OF POWER FOR THE FOURTH FIRMAMENT (SATURN)

These are thirty names of God, Mighty and Majestic, for obedience and compliance from the inhabitants of the fourth firmament. Whenever you summon them, they will answer, giant angels of light holding spears of fire will descend to you. Let not their appearance or authority frighten you. If you summon a King and he disobeys you, and you wish to control him, then summon him and he will come to

you out of obedience to the names of the Lord Mighty and Majestic, even if he is in the seventh firmament. These names are the thirty Names of Tijan:

O Maşqaş [مصقش], O Khālīkhā [خالخا], O Bārī [باري],
O Lūtā [لوتا], O Sahyāl [سهيل], O Hūbāl [هوبال], O
Lūhāyim [لوهاهيم], O Nūhīm [نوهيم], O Rakhbīlā [رخبيلا].
O Lūshā [لوشا], O Darbīlā [دريلا], O Rakhbīlā [رخبيلا].
O Razbīlā [رزبلا], O Najlātā [نجلاتا], O Qarnātā [قرناتا],
O Dhabāl [ذبال], O Hūhiyah [هوهيه], Yāh [ياه], Riyah
[ريه], Hī [هي], O Shanūt [شنوت], O Sahalū [سهلوع], O
‘Uhim [عوهيم], Taṭ [طط], Taṭ [طط], Bakh [بخ], Bakh
[بخ], Samā [سما], Samā [سما], Samā [سما], O Mūshī
[موشي], O Mūshī [موشي], O Mūshī [موشي]. Peace to him
who follows guidance.

Explanation: Glory be unto You, O Most Merciful One. Glory be unto You, O He of exalted sovereignty. Glory be unto You, O He of infinite beneficence, O He of graceful pardon. Glory be unto You, O He of subtle kindness. Glory be unto You, O He of comprehensive forgiveness. Glory be unto You, O He who does not fear the lapse of time and therefore does not haste. Glory be unto You, O He who accepts the repentance of sinners. My Lord, expand my chest, make my affair easy for me, remove the impediment from my speech so that they may understand what I say, and give me a helping authority from Your presence. O object of every petition, You suffice me.

Know, may the Divine guide you, that the angels of the fourth firmament who traverse all the orbits glorify Him by these names. These are the Names of the Tijan. Thereby you can summon any of the spiritual or terrestrial Ruhaniyyah you wish and not one of them will fail to come to you. You can use them, by the permission of God Most High, for fulfilling needs, binding tongues, burning any spirit, bewildering any tyrant, and the manifestation of any spirit in any conjuration. Following are some of their specialties and wonders: If you write them somewhere, no jinn will enter that place, nor will a devil come near it. If you write them and hang them on a woman whose children are being killed by Stalker Jinn, who harrass her through her children, you will restrain them from her. If you write them and attach them to your arm, they will eliminate forgetfulness. If you write them and hang them on a child or someone who is confused, they will protect them from all ailments. (All of that is by the permission of God Most High.) If you write them in a cup for someone who has anger or misgivings, they will remove that by the permission of the Lord Most High.

Among their great wonders is that, if one prays to God Most High thereby for something He approves of, He will grant him it and answer his prayer. They have numerous uses, the mentioning of which would take long (they will be mentioned elsewhere).

real magic that is needed.

Furthermore, you can summon all kinds of spirits with them. Whenever you invoke them therewith, they will respond, obedient to the command of God, Exalted and Mighty and Majestic, and to His names. None of them will fail to come to you, provided you are in the previously described state, which consists of keeping clean in all situations, eating what is lawful, and restraining the tongue from superfluous speech. With that, the mirror will reveal the discovery of secrets to you; therewith you will learn of secret matters and other things, such as the evident sciences, and you can rid believing men and women of any affliction you wish.

Therefore, guard—I implore you by the Divine One, my friend—the preserved secret that has come to you and the profound wisdom that has reached you; clench it with both your hands, do not mock it or it will mock you; and use it for what pleases God Most High. Invoke the Creator and trust in Him—what an excellent trustee, what an excellent protector, and what an excellent helper is He!

NAMES OF POWER
FOR THE
SECOND FIRMAMENT
(MERCURY)

With these names, God Most High created the inhabitants of the second firmament, who glorify Him therewith, obey them and speak them. Whenever you summon them thereby, they will respond out of obedience to the Divine One, Mighty and Majestic, and to His noble, magnificent, majestic, pure, immaculate names. Thereby you can employ them for whatever you wish of what God approves of, provided you are in the previously described state, which includes sincerity, having a good opinion about others, compassion for God's creatures, exalting the glorious Creator above every imperfection, earnest entreaty to Him, appeal for His aid, and trust in Him. The names are as follows:

O God, the Mighty, the Wise, Amlī, [املي], Makhrasā
 [مخرسا], **Yabkhā** [يبحا], **Mareīthā** [مرئيثا], **Sakhāfay'ā**
 [سخافيعا], **Qabīkhā** [قبيحا], **Quddūs** [قدوس], **Quddūsā**
 [قدوسا], **Shalmīthā** [شلميثا], **Ḥayūm** [حبوم], **Qayyūmā**
 [قيوما], **Ay** [اي], **Yā Hannānā** [يا حنانا], **Hānāniyā** [حانانيا].

Kaytāharāsh [كيتاهراش], **Ṣabā** [صبا], **Kayhīsh** [كيهيش], **Halīlī** [هليلي], **Wahasī** [وهش], **Harhūsh** [هرهوش], **Hūrash** [هورش], **Sha'yāl** [شعيال], **Adamīsh** [ادميش], **Ba'nūj** [بعنوج], **Yā Rūklī** [يا روك], **Yamīnākālā** [يميناكلها], **Tāṭ** [طاط], **Kaṣahāt** [كصهات], **Shalāhamā** [شلاهها], **Tāhaṣ-haṣā** [طاهصهصا], **Haṣ-haṣā** [هصهصا], **Hajhajā** [هجهجا], **Anūkh** [انوخ], **Anūkh** [انوخ]. Majestic is God, blessed are His names, and exalted is His glory. None but Him is omnipotent, and none but Him is worthy of worship.

Explanation Glory be unto You, O Glorious One who is praised. Glory be unto You, O Ever Sub-sistent One who is honored. Glory be unto You, O Resurrecter. Glory be unto You, O Inheritor. Glory be unto You, O Omnipotent One. Glory be unto You, O knower of secrets. Glory be unto You, Who will resurrect all who are in the earth and the heavens. Glory be unto You, O subjugator of all creatures. Glory be unto You, Whom harm does not befall. Glory be unto You, O pre-ordainer of sustenance. Glory be unto You, O creator of time. You are exalted in Your heaven, and Your status is elevated. You are highly exalted above what the oppressors say.

Know, my friend—may the Divine One guide you—that you can fulfill worldly needs by these majestic names. If you invoke God thereby and request a need, He will fulfill it. If you say them and request the presence of a spirit, he will come to you quicker than a flash of lightning. If you say them in a state of cleanliness from filth and in a clean place, the angel in charge of them

will appear to your right, ask him about whatever you wish and he will fulfill it for you. If you seek a spirit, you will take revenge on him. You can use the names, by the permission of the Lord Most High, in all conjurations, summonings and employments of the Ruhaniyyah of the planets (for the seven planets are under the earth's firmament). You can also use them for protection, healing, abduction, evil, reproof, and frightening. Among their servants, whom you can employ under the earth's firmament, are four angels who are in charge of the spirits: the angel Mahqā'il [مهقائيل], the angel Talahkafā'il [طلهكفائيل], the angel Rūqā'il [روقائيل], and the angel Ṣamṣamā'il [صمصمائيل]. The seven archangels are in charge of the jinn and the devils under the earth's firmament. They are also the masters of flames, bewilderment, abduction and burning. Under each one of them are countless angels who you can employ in works both great and small.

I have completed the supreme Canopies and the grand Heavens to the last of the seven firmaments, to the earth, along with the employment of their Ruhaniyyah, their conjurations, and their instructions. However, there were no citations of incenses for you, but I shall now cite those incenses, by which independence will occur and by which you will evoke good fortune. They are frankincense, mastic, nadd (stick incense), and aloeswood. These four are for the uppermost Heavens and the seven Canopies. In addition to the four, costus and amber are for

everything below them, to the earth's firmament. Then, after the incenses, I shall discuss the means by which aim is set aright and by which we will be safe from criticism, namely, communication from the angels, employable under the earth's firmament, who are in charge of the forelocks of the jinn and the devils—they are the twelve angels who sent down the twelve armies of jinn. Afterward, I shall discuss their seals, spears, appearances, names, conjurations and the secrets that characterize them. These were revealed through the tongue of Jibrā'il [جبرائيل], the messenger to Adam (peace be upon him), then to Enoch (peace be upon him), who was of the wise, then from prophet to prophet and so on, down to the wise Solomon. These are the righteous supplications and purified names that are answered, by which the first and last of the spiritual angels, with their exalted ranks and lofty degrees, glorify.

His [the prophet Muhammad's] saying was, "Indeed, God has ninety-nine names. Whoever memorizes them will enter paradise. I shall first begin with the angel Miṭaṭrūn [ميظرون], who is the last of the Kings and one of those in charge of, and empowered over, the jinn. We shall discuss the manner of employing him, his seal, his spear, his banner, his conjuration, his secret, his subjugation, and his uses, arranged according to topic.

SEAL AND CONJURATION FOR THE ANGEL METATRON

If you wish to employ this angel, fashion a ring from gold, with carnelian for its stone. Make and engrave it on a Friday when Venus is in its exaltation, which is Pisces, or on a Saturday, when Saturn is in Libra, or on a Sunday, when the Sun is in Aries, or on a Monday, when the Moon is in Taurus, or on a Thursday, when Jupiter is in Cancer and free from Gemini. Whatever time you choose to make it should be free from malefic aspects. Moreover, you should undertake this during the Arabic months that are not sacred. Thereafter, you neatly engrave it, wash it with running water and salt, then with rose water and musk and make a case for it from green silk. Then you prepare yourself, by the permission of the Divine, to conjure him.

This is the manner of Mītrūrūn's [ميططرون] seal:

نطير عر كل يال

J I I I B L L L ∇ \square

Handwriting practice on lined paper. The first row contains the letters 'j' and 'i' written twice, followed by four squares. The second row contains the letters 'j' and 'i' written twice, followed by four squares.

لطيعى لك يال

When you wish to inscribe it, betake yourself to a clean, pure, furnished house, fumigated with fragrant incense, and let the seal hang from a red or green silk thread. Then, prepare yourself for the Lord Most High, seeking that He subordinate the angels to you for whatever you wish. You shall abstain from eating anything having a soul, as well as what exists from it; let your food be of what the earth brings forth. Seclude yourself from others, except when it is indispensable.

Humble yourself before God Most High during your observation. Your vision and attention shall be with your heart. You shall sit facing the Holy Place. Avoid idle talk and keep to recitation and glorification. Sleep not unless it over-

comes you. Be careful not to eat food touched by a woman who is menstruating or having post-natal bleeding, and let neither one enter your home, as this will be better for your operation. Do not sit down, except in a state of purity.

Call down the spirit with words that subordinate him, at the beginning of the night; in the middle of the night; at the end of the night, before sunrise; at the beginning of the day, after the sun rises and becomes white; after the sun's zenith; and before the sun becomes yellow. Do not summon him after dawn, during the sun's zenith, or during sunset, as it will likewise be better for your operation. Fast frequently. On the fourth night, you will hear a rumbling like thunder in the sky. If you are in the wilderness, draw a circle around yourself, write the Burning Names in new saucers which neither food nor oil has touched, wash them off with water, and sprinkle the circle for fear of the Divers from among the jinn. Likewise, let there be a shawl with amulets and Burning Names written on it on your head, lest the Flyers snatch you. Let your incense always burn during the conjurations.

Fear not, for one who possesses the seal has nothing to fear; rather, only one who fears destruction for oneself feels fear. Furthermore, avoid impurities at all times, as it is better for your work. After you complete seven days, angels of light will descend on you, and all the Ruhaniyyah of the earth will come to you. Thereupon show them the card, that is, the supreme seal of

Miṭaṭrūn [ميططرون], for it is their pact, their subjugation, and a barrier between you and them. These are the names:

• **El, Shala'** [شلع], **Ya'ū** [يعو], **Yūbiyah** [يوبيه], **Beyah** [بيه], **Beyah** [بيه], **Betakfayah** [بتكفيه], **Betakfāl** [بتكفال], **Shaqāl** [شقال], **Qayā'il** [قيائل], **Mūraṣ** [مورص], **Marayūqad** [مريوقد], **Qadqāsh** [قدقاش], **Ṣamdarash** [صمدرش], **Ṣamdarash** [صمدرش], **Layth** [لث], **'Azī** [عزي], **Tārish** [طارش], **Darhash** [درهش], **Yahweh, Ah** [اه], **Ah** [اه], **Layṭa** [ليطا], **Tafyāsh** [طفياش], **Yūh** [يوه], **Ghash** [غش], **Ṣaṣmūs** [صصموس], **Jash**. Do as ye are commanded!

• You can also recite them with all conjurations. When the Kings, with their lofty ranks, exalted degrees, and diverse and frightening appearances, come to you, turn away from them and invoke God Most High to subordinate the angels, who are in charge of them and who have them by the forelocks, to you. When he descends to you, and the manifest light envelopes you, fortify your heart, strengthen your heart and yourself, and do not be afraid, for you have nothing of which to be afraid. Speak to him and he will speak to you. Do not let go of the seal, as long as he is with you. If he grants you obedience on your saying: "Obedience unto the Lord and His names, O Miṭaṭrūn [ميططرون], you and your brothers. I entreat you to be my aide in whatsoever I seek assistance with regarding obedience to the Creator and what pleases Him," pray for him and then dismiss him, for the seal is finished

and your obedience is completed. After that, hold fast to purity, piety, fear of God Most High, mercy and compassion, good character, selflessness, charity, fasting, cleanliness, pleasant odor, and sympathy towards all creatures, and avoid the opposite, in everything you do. Seek all help from the Divine.

SUPREME CONJURATION FOR ALL SPIRITS

It is for all the spiritual angels, from the Throne to the Footstool:

In the name of Him by whose command the heavens stand, whom the angels glorify in different tongues, who created the heaven by His power, who spread the earth by His volition, who created the stars by His wisdom, who caused the seas to pour forth by His will, who dominates all things by His subdual and might, He of everlasting eternity before ancient times and past ages. Blessed is He in His luminous, elemental, eternal essentiality. He is hidden in the sanctity of the divine, exalted, everlasting lights, unperceivable to terrestrial humans, but established

in pure minds. Blessed and holy are Your names, O Lord from whom the wisdom of spiritual spirits distinguished by exalted powers varies. Blessed and holy are Your names, and great is Your glory. None is omnipotent besides You. None is subduing besides You.

I invoke You by Your most beautiful names and Your most exalted and supreme words that You said to all things—Be!—whereupon that which You willed, happened, and which no earth or heaven can bear hearing. I ask You to subordinate to me Your slaves and angels that I might—though ultimately, I seek help from You—seek help from them for that which pleases You. I summon you, O company of pure spirits obedient unto El, Lord of the Worlds, from among the spiritual angels in charge of the forelocks of the jinn and the devils, by that by which El adjured the heavens and the earth, whereupon they obediently came by His power, by the supreme words and most exalted verses, by El, who is Lord of the hereafter and this world, by that which Jibril [جبريل] (peace be upon him) revealed to Solomon for all the prophets.

O Ehieh Asher Ehieh, Adonai Tzabaoth, El Shaddi, Nūr al-Nūr [نور النور], Ah [أه], Ah [أه], Tala'la' [تلالا], by Hāh [هه], Yāh [ياه], O Hū [هو], Hū [هو], Hū [هو], Shalīm [شليم], Namwāh [نموه], Namwāh [نموه], Ah [أه], Hayāh [هياه], Ṣaḥṣahā [صهصها], Haṣ-haṣā [هصصها], Hajhajā [هجهجا], Ah [أه], Yah [يه], O Nūkh [نوخ], O Hi-yah [هيه], Namūh [نموه], Namūh [نموه], by the name by which our Lord siezes all things, so that it

surrenders and becomes humble, and by the stored, hidden name: Ehieh Asher Ehieh, Ṣaṣṣaṣ [صصصص], Ṣaṣ [صص], Adonai Tzabaoth, El Shaddi. May God be pleased with you.

Answer me, O angels of my Lord, O Shamakh Shaymikhā [شمخ شيمخا], by Him for fear of whom ye tremble, for great awe of Whom you fall down in a swoon, Who is clothed with awe, Who is hidden in glory, Who is crowned with light, the reflection of the radiance of Whose light shone upon Mount Sinai, whereupon it collapsed and flowed away, and the angels fell down from the air in a swoon, frightened by the sway of the Lord of the lofty Heavens, obedient unto His most beautiful names and supreme words, by the name that, if your soul were to say it, the heads of the cherubim angels would fall off: Hūrīn [هورين], Bārūkh [باروخ], Ashmakh [اشمخ], Shamākh [شماخ], the Exalted above all that is blessed, Tanīsh [طنطيش], Shafash [شفش], Akrākūk [اكر اكوك], Ilāh [إله], Quddūs [قدوس], O He of might, O Hābūtarābakh [هابوترابخ], Bakh [بخ], By Ālim [عالم], Taymūthā [طيموثا], Taythā [طيثا], Man'ā [منيعا], Shadāyid al-Ar'ād [شدايد الارعاد], Taythā [طيثا], Shamakh [شمخ], Qayyūmā [قاييوما], Rahmānā [رحمانا], Yūthā [يوثا], Māyūthā [مايوثا], Hūlayin [هولان], Halhithā [هلهيثا], Qaz [قظ], Qaf [قط], Allah [الله], Allah [الله], al-Wāhid [الواحد], al-Qaḥḥār [القهار], Hū [هو], Hū [هو], Hūraṣ [هورص], Hūghān [هوغان], Kabbārā [كبارا], Jabbār [جبار], Abya' [ابيص], Bī' [بيص], Māyūt [مايوت]—majestic and mighty is the power of the names of Shatamūt [شتموت]. By Maṣūrash

[مصورش], **Şaş** [صص], **Şamadī** [صمدي], **Hū** [هو], **Mis**
[ميص], **Tahmīs** [تہميص], **Şaş** [صص], **Hū** [هو], **Mayşaşayā**
[ہوٹاہ], **Şaşmūmah** [صصموہ], **Hūthāh** [هوٹاہ], **O**
Faşṭālīs [فشتلیس], **Hū** [هو], **Maşaşayā** [مصصیا], **Hū** [هو]
King of the earth and the heavens. Answer me,
O Miṭaṭrūn [میططرون], **Yah** [یہ], **Yah** [یہ], **Yah** [یہ], **Yah**
[یہ], **Yah** [یہ], **Yah** [یہ], **Yah** [یہ], **Beyah** [بیہ], **Beyah** [بیہ]
Ūrayāl [اوریاں], **Barkhayāl** [برخیاں], **Hūrayāl** [ہوریاں],
Shūrayāl [شوریاں], **Raghshayāl** [رغشیاں], **Hūrayāl**
[ہوریاں], **Lahfāyāl** [لہفیاں], **Barqayāl** [برقیاں], **Nūrayāl**
[نوریاں], **Ashayāl** [عشیاں], **Ghashayāl** [غشیاں], **Hadrayāl**
[ہدیریاں], **Lahfāyāl** [لہفیاں], **Barqayāl** [برقیاں], **Nūrayāl**
[نوریاں], **Ashayāl** [عشیاں], **Ghashayāl** [غشیاں], **Qalāyāl**
[قلایاں], **Adhrayāl** [عذریاں], **Sarkhayāl** [سرخیاں]

Blessed is our Lord—how powerful is His might!—who restrained the jinn by His words: there is no god but Him. Hurry, by the *kāf* [كاف] in *Kāf* [كاف], the *sād* [صاد] in *Ṣādiq* [صادق], Ah [اه], *Ūhī* [أوهي], *Shūṣah* [شوصة], *Sharmah* [شرمة], *Shaṭūr* [شطور], *Hā Mīm Ayn Sīn Qāf* [حمعسق], *Alif Lām Mīm* [الم], *Alif Lām Mīm Ṣād* [المص], *Rabb* [ارب], O most magnificent Majestic One [جليل الأجل]. Answer me, O *Miṭaṭrūn* [ميططرون], You and all your aides, in obedience to El and His names.

SECOND CONJURATION FOR THE ANGEL METATRON

I summon you, O company of pure spirits obedient unto El, Lord of the Worlds, by El, my Lord and your Lord, Creator of all things, God of all things. He is powerful over all things, wherever you may be in the kingdom of El, Mighty and Majestic. By the right of Maslūāt [مشطاط], Tāt [طاط], Nūh [نوه], Nūh [نوه], Shawāh [شواه], Shawāh [شواه], Alhā [الها], Alhā [الها], Shamakh [شمخ], Ashnāl [اشنال], Ashnāl [اشنال], El [أل], El [أل], ‘Ashyāl [عشبال], ‘Ashāl [عشال], Marnayāsh [مرنياش], Šabūsh [صبوش], Yūsh [يوش], Marnayūsh [مرنيوش], Sayāsh [سياش], Mayūsh [ميوش], Yūsh [يوش], Marnayūsh [مرنيوش], Mayāsh [مياش], Yūsh [يوش], Ah [اه], Hawāh [هواه], Hū [هو], Hū [هو], Lord of Light Most High, hasten, O angels of my Lord. By the right of Shamwāsh [شمواش], Habūt [هبوط], Ah [اه], Ah [اه], Hawāh [هواه], Kaykanāsh [كيكاناش], Marnayāsh [مرنياش], Mayūsh [ميوش], Nūsh [نوش], Nāsh [ناش], Likhā [ليخا], Likhā [ليخا], hurry unto me, O angels of my Lord; hurry unto me, O angels of my Lord.”

THIRD CONJURATION FOR THE ANGEL METATRON

I summon you, O company of pure spirits, by the name of El, Lord of the heavens and the earth, knower of the unseen and the seen. He is the Merciful, the Compassionate, the King, the Holy, the Complete, the Source of Security, the All-vigilant, the Invincible, the Overpowering and the Glorious. Transcendent is He above that which they associate with Him. He is God, the Creator, the Maker and the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorify Him. He is the Invincible, the Wise. His command is mighty and His decree is inevitable. Everything will perish, while He is El, the Everlasting.

Yah [يه], Yah [يه], Yāh [ياه], Yūh [يوه], Sham'asayā [شمعسيا], Sham'ayā [شمعيا], Taqayāsh [تقياش], Taqīnash [تقيش], Hū [هو], Hī [هي], Badā [بدا], Bafarsakīl [بفرصكيل], Yūkh [يوخ], Ashamaṣaq [اشامصق], Ṣaṣ [صص], Ahnūsh [اهنوش], Shanāsh [شناش], Kafāk [كفاك], Shahāwah [شهاوه], Hū [هو], Hī [هي], Ashakā [اشها], Hū [هو], Hī [هي], Samā [سما], Ahyanūhayā [اهينو هيا], Balkhajish

[بلحجيش], Tahīsh [طهيش], Tamūsh [طموش], Answer ye, by the names of the Divine: Alfaqayāhā [الفقاها], Shanqaṭūhā [شنقطوها], Wayā [ويا], Kaythā [كيثا], Nūr [نور], Yahaqān [يهقان], Nahayūh [نهيوه], by Ehieh [اهيا], Ehieh [اهيا], Yā [يا], Nū [نو], Nū [نو], Hū [هو], Hū [هو], Kalnahāl [كلنهال], Allah, Allah, Nūth [نوٲ], Nūth [نوٲ], Kanthayūt [كنثيوٲ], Hū [هو], Hū [هو], Hū [هو], Yah [يه], Kayfahar [كيفهر], Kayfahar [كيفهر], Shabārish [سبارش], Bayākūnakh [بياكونخ], Ajīfūth [اجيفوٲ], Barāhayā [براهيا], Adnāwī [ادناوي], al-Rahīm [الرحيم], Dabnatī [دابينتي], Ṣaysīm [صيصيم], Zayzīm [زيطيم], Jaythamūt [جيثموٲ], Mathbūn [مٲبون], Sagh [سغ], Wayk [ويك], Saṣmaṭī [سطمٲيع], Ṣaṣ [صص], Ṣaṣ [صص], Ash [اش], Kūkh [كوخ], Ramakh [رمخ], Barhayā [برهيا], will submit for fear of You, O Lord.

the right of Him who is crowned with light and power and glory, He is from whom you tremble in fear and fall down in swoon, out of awe. By Yā Lakūthā [يا لكوثا], Fajhamīsh [فجهميش], Yūqash [ياقوش], Bahīthā [بهيثا], Shalūthā [شلوثا], Yāqūtā [ياقوتا], Ṭaṭmā [ططما], Ṭaṭūfā [ططوفا], Shahīsh [شهيش], Mah-rash [مهersh], Hū [هو], Hū [هو], Hū [هو] give your obedience unto God, O Miṭaṭrūn [ميظطرون], Answer me, for Thrāyā [ترايا] is a bright, flaming fire upon him who disobeys the names of God. Answer me, by Kalkathūm Hu Tiyah [كلكثوم هو طيه].

SEVENTH CONJURATION
FOR THE
ANGEL METATRON

[illegible]

Say, By Yūkhashāh [يوخشاہ], Maglian [معن], Māh [ماه], Ma'ramāh [معرماء], O Adharīn Adharīn [ادرين ادرين], by Shanṭā [شنتا], Shanṭā [سنتا], Khadarūsh [خدروش], Dayūsh [ديوش], Answer ye, by

All Ruhaniyyah are obliged to obey this. Say: Answer me, O company of angels of the Lord of the Worlds, who were created from the light of the Divine. Wherever ye may be in the the kingdom of God, Mighty and Majestic, I conjure you to quickly answer and obey, by that which I have said unto you and am now saying; by El, El, Yāh [ياه], Yāh [ياه], Hah [هه], Kara-gh [كرغ], Ramakh [رمخ], May Barhayā [برهيا] submit

for fear of You. O Lord, al-Aḥad [الأحد], al-Aḥad [الأحد], al-Aḥad [الأحد], al-Fard [فرد], aṣ-Ṣamad [الصمد], Ṣamad [صمد] Kandarūd [كندروود], Knower of things before their existence, He who manifested Himself unto the mountain, crumbling it into a mound, whercupon Moses fell down in a swoon. Descend, O Miṭaṭrūn [ميططرون], with heed, obedience, and compliance.

Know, may the Divine guide you, that when you have completed seven days in the manner I have described to you, he will show himself to you, and his light will envelope you, and his subduing spirit will enclothe you.

Make a carpet for yourself from any kind of metal or fabric you wish, written on in black. on it you will sit, stand, and order the spirits as you are sitting. If that is not possible, use a piece of pure, clean parchment written on with a mixture of saffron, ink, musk, camphor and rose water. Thereupon you will achieve dominance over every soul on earth, human and jinn alike. You shall do likewise when employing terrestrial spirits concerning a seal or the like. God Most High willing, we will give the instructions, commentary, and names for the carpet in a separate chapter,

SUNDAY AND ITS EMPLOYABLE RUḤANĪYYAH

Say Answer, O angel Rūqayā'il [روقيانيل], and you, O Taqyā'il [طقيانيل], by the right of these names: Yajarjayūn [يجرجيون], Elyon, Samāyūth [سمايوث], 'Adnayūn [عدنيون], Samārūt [سماروت], Jabarūt [جبروت], 'Adalūb [عدلوب], Kafalūb [كفلوب], Da'ūb [دعوب], Day'ūb [ديعوب], Shalūb [شلوب], Shaṭūb [شطوب], Ahīl [اهيل], Ahlīl [اهليل], Marmalayāl [مرمليال], Harmalayāl [حرمليال], Kaqlīl [كقليل], Daykūb [ديكوب], Dayda'ūb [ديدعوب], Shayṭā' [شيطيعا], Shamṭī'ā [سمطيعا], Layṭā'ā [ليطعا], Yaṭa' [يطع], Sha'kanā [شعكنا], Shamhalayūb [شمهلوب], Answer, O angel Rūqayā'il [روقيانيل], by the right of these names, and you, O Taqyā'il [طقيانيل], by the right of these names: Yajarjayūn [يجرجيون], Elyon, Shamāyūn [شمايون], 'Adnayūn [عدنيون], Shamārūt [سماروت], Jabarūt [جبروت], 'Adalūb [عدلوب], Lahūb [لهوب], Shalahūb [شلهوب], Zamṭahā [ظمطحا], Mūth [موث], Lūb [لوب], Kafalūb [كفلوب], Da'ūb [دعوب], Day'ūb [ديعوب], Salūb [سلوب], Saṭūb [سطوب], Ahyal [اهيل], Ahyalīl [اهليل], Harmalayāl [حرمليال], Kaqlīl [كقليل], Daykūb

[ديكوب], Dayda'ūb [ديدعوب], Sayṭa'ā [سيطعا], Samṭa'ā [سمطعا], Layṭa'ā [ليطعا], Yaṭa' [يطع], Sha'kanā [شعكنا], Shamhalayūb [شمهليوب], Answer, O angel Rūqayā'il [روقيائيل], by the right of these names: Aqareamī [أقرتمي], Bashṭawākhash [بشطواخش], Fī [في], Fāq [فاق], Yā [يا], Khal [خل], Alḥarā [الحرا], Baḥjarīshā [بحجريشا], Tūshishā [طوشيشا], Tawā [طوا], Adfī [ادفيض], Azhar [أظهر], Harī [هري], Aykah [ايكه], Aykah [ايكه], Shamī [شمي], Kaydah [كيده], Arah [اره], Dharah [ذره], Kay-ānā [كيانا], Wūmā [ورما], Abdah [عبداه], Saya'lamah [سيعلمه], Dādūmah [دادومه], Kab [كعب], Kamah [كمه], Adākamah [أداكمه], Ay [اي], Yamarūh [يمروه], Bakh, Bakh, Bakh, Bakh, Ṭā [ط], Ṭā [ط], Hah [هه], Hah [هه], Hal [هه], Hah [هه], Ah [اه], Ah [اه], Ah [اه], Ah [اه], Hih, Hih. Hurry to me, O angels of my Lord. Answer me, O Rūqayā'il [روقيائيل], and you, O Taqyā'il [طقيائيل].

SEAL
OF THE ANGEL
OF THE SUN

Inscribe it when the Sun is in its exaltation, during the first hour of the first Sunday of the month, and set it out under the stars at

the beginning of the month. This is the seal, just as you see it:

هسطنخ
ملمح لسكينه

بكل كلم يا نور هيح
يا هو هيت اجب
الطاعة
يا روقيائيل الملك العا

Inscribe these names on the setting of the gem

They are fiery and are possessors of lightning. The conjuration compels them to be subservient, obedient, and compliant.

Say:

I summon you, O company of pure spirits obedient unto God, Lord of the Worlds, by the names with which God created you, which are written upon the Sun; by Shahshah [شَهْشَه], Hayl [هَيْل], Tashak [طَشَك], Tasha'il [طَشْعِيل], Būh [بُوَه], OṢaymawī [صَيْمَوِي], O Way'ūd [وَيْعُود], Bahaylayūh [بَهَيْلَيُوَه], al-Arkayāz [الْأَرْكَيَاز], by Haybūh [هَيْبُوَه], Haybūh [هَيْبُوَه], Nūr [نُور], Nūr [نُور], Hayshabūh [هَيْشَبُوَه], Kashrayāwut [كَشْرِيَاوُت], Shalahūb [شَلَهْوِب], Ya'anshaqūm [يَعْنَشَقُوم], by 'Alshaqūm [عَلْشَقُوم], 'Alshaqūm [عَلْشَقُوم], 'Alshaqūm [عَلْشَقُوم], Shūṣal [شُوصَل], Haybarash [هَيْبَرَش], Yada'ūb [يَدْعُوب], Blessed is the Light of Light, the Director of Affairs, the Destroyer of Tyrants, Haykh [هَيْخ], Answer me, O company of fiery ones, by the right of that with which the angels of the Sun glorify.

With the permission of God Most High,
you can employ them for burning. They
are as follows. By Hashalyasa' [هشليسا],
Tab'alah [طبع], Kalkalam [كلكلم], Tali [ظليط], Atlat [اطلط],
Ya'mak [يعمك], Hatyak [حتيك], Aklak [اكلك],
Hashlash [هشلس], Shalmati' [سلمطبع], Ti' [طبع], Ya'taf [يعطف],
Laqat [لقط], a fire that Hārish [هارش] inhab-
its. Answer me, O Hārish [هارش], by the right that
Shaghūb [شغوب] has over you, burn and shock.

Write them in a cup, wash them off with water, and sprinkle the possessed person's face with it and the possessing jinni will burn. They are for reproof, subjugation, conjuration, and burning any rebel jinni or devil.

CONCERNING THE TERRESTRIAL JINN KING OF THE SUN

He is al-Madhhab [المذهب], a king of great stature, potent obedience, and speedy compliance, who is crowned. He is of Banu Dahir ibn 'Uwaymir ibn Sharhabil al-Jan Jamlith. For aides, he has rebel jinn, and Ruhaniyyah in numbers only the Lord, Mighty and Majestic, can enumerate. Following is the noble seal. Inscribe these names on the setting of the gem and set it out under the stars with the seal. They are as follows:

الاهم ااا ٢١ الواحد القهار ااا بح الرد الوحاه في امتناع علا ٢٤

٢٤ ٢٣ ٢٢ ٢١ ٢٠ ١٩ ١٨ ١٧ ١٦ ١٥ ١٤ ١٣ ١٢ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١

MONDAY AND ITS EMPLOYABLE RUHANIYYAH

Of Ruhaniyyah, it has a number of angels that none but the Lord Most High can enumerate, and presiding over them is the king al-Abyadh [الأبيض] (Marrah | مرة).

SEAL OF THE ANGEL OF THE MOON

٢٤ ٢٣ ٢٢ ٢١ ٢٠ ١٩ ١٨ ١٧ ١٦ ١٥ ١٤ ١٣ ١٢ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١

أجب يا جبريل
شطط كططش
طبسط سلس طسه
نوهيا هو مياط هو
حاده اجل وعزالله
هو هوا سا كلا
مالك الملك

CONJURATION TO THE COMPANIES
OF AQUATICS BETWEEN THE
HEAVENS AND THE EARTH OF WHOM
QAMRAYAEL [قمر يائيل] IS IN CHARGE

You say: Mahū [مهو], Tanshīr [تنشير], Maynāsh [مايناش],
Wadareish [ودريتش], Yashīn [ياشين],
Abat [ابت], Aytā [ايتا], Qanshūr [قنشور],
Ashkhalīkh [اشخلخ], Aydalakh [ايدلخ], Waṭarṭūrīkh [وטרطورخ],
Bayshārūd [بيشارود], Hajakh [هخ], Hū [هو],
Rashmīkh [رشمخ], Alhārabah [الهاربه], Bamshā [بمشا],
Sharīd [شريد], Aqayzayūnā [اقيطيونا], Ba'āwut [بعاووت],
Mūt [موت], Adonai, Shū'al [شوطل], Shaymithāhim [شيميثاهم],
Maghthānā [مغثانا], Shaklahūm [شكلهوم], Šanā [صنا],
Sa'at [صعت], Ṭalayūnā [طلليونا], Shahūh [شهوه],
Fayfūnā [فيفونا], Lord of all things, Who watches
over every soul and knows that which it earns,
and Whose command all things obey

CONJURATION TO THE
TERRESTRIAL KING
AL-ABYADH [الأبيض]

و ا ب ج د ه و ز ح ط ي ك ل م ن س ع ف ق ر ش ت ث د ذ ه ح ط ي ك ل م ن س ع ف ق ر ش ت ث D

Say. I conjure you, O company of pure spir-
its obedient to El, Lord of the Worlds, from
among the abductors, the sages, the seers,
the soothsayers, the messengers, the flyers, the
dwellers of the air and those who eavesdrop
on the heavens. I conjure those of you who are
throughout the earth, its lands and seas, of any of
the heroic hosts, be ye far or near, weak or strong,
obedient or obstinate, by that which Fayqa'ūsh
uttered, whereupon ye dismounted the
air, falling, and got off the clouds, frightened,
and your state of affairs went awry, and your
sight was covered as you fled in a blind stupor,
for their walls encompassed you and their clouds
overshadowed you. By Hazmah [هزمة], Hazmah
[هزمة], Mareamāth [مرتماث], Mareamāth [مرتماث],
Qardamāt [قردمات], Qardamāt [قردمات], Basham [بشم],
Ashlām [اشلام], Aqash [اقش], Arqash [ارقش], Fasha' [فشط],
Fashalīt [فشليط], Jalhah [جلهه], Hajaj [حجج], Ha-
jaj [حجج], Maṣrahūn [مصرهون], Kayd [كيد], Rawāyah
[رواية], Maḥarīt, Hanad [هند], Barkhūf [برخوف], Hūf
[هوف], Hawl [حول], O Hawl [حول], Aṭa' [اطط], Aṭa'

[الحوش], **Anūkh** [أنوخ], **Anūkh** [أنوخ], **Alkhūsh** [الحوش], **Alkhūsh** [الحوش], **Mayhūshash** [ميهوشش], **Hūsh** [هوش], **Hūt** [هوت], **Yāhūt** [ياهوت], and by the right these names has over you, to quickly answer and obey: **Ghāshayā** [غاشيا], **Māshayā** [ماشيا], **Qadūyāl** [قديال], **Awāh** [أواه], **Awāh** [أواه], **Karab** [كرب], **Karab** [كرب], **Saṭūh** [سطوح], **Shafāh** [شفاه], **Jarhatah** [جرهته], **Jarhatah** [جرهته]. He who answers not the caller of El will neither escape in the earth nor have protectors besides Him—such are in manifest error. Answer me, O Abya' [أبيص], you and your aides, by the right these names have over you: **Hayhah** [هيهة], **Haylā** [هلا], **Hayhūt** [هيهوت], **Hayā** [هيا], **Hayān** [هيان]. In whatsoever part of the earth ye may be, **hasten, hasten, hasten, hasten.**

INSTRUCTIONS FOR AL-ABYADH'S SEAL

On the setting of the gem, inscribe the following: There is no god but El. All things shall perish, save His countenance. His is the judgment and to Him ye will be returned.

Following is the seal, just as you see it:

51851E87/11451
6111619111610155
v7961111610155
0611161911161151

ایاہ لسطخ یا هور هاه
أحب بالطاعة یا أبیض

الطائر لله يا ببيض
١١١٦ ط ٧ ح
٩١ رها كى
قل اللهم مالك الملك

THE NAMES OF AL-ABYADH'S AIDES

Answer me, O Abu al-Ḥakam [أبو الحكم], and you, O Hishām [هشام], and you, O Hawhar [هوهـر], and you, O Shaḥanīt [شحنيت], O Maṣ-faraṣ [مصفرص]. O righteous slaves of El, wherever ye may be, El will bring you all together. Surely He is able to do all things.

TUESDAY AND ITS
EMPLOYABLE RUHANÍYYAH

Know, may the Lord guide you, that Mars, the swordsman of celestial bodies and of great obedience, governs this day. It has a number of angels that none but God Most High can enumerate, and Samsamā'il [سمسمائيل] is in charge of them and oversees them. The conjuration is to him and all the angels who glorify on the planet Mars (peace be upon them). Say:

I conjure you, O Samsamā'il [سمسمائيل], and you, O Damyā'il [دميائيل], and you, O Jalhayā'il [جلهياييل], and you, O Shardayā'il [شرديائيل], and you, O Raqṭayā'il [رقطيائيل], by the right of that with which the angels glorify on the planet Mars, by the name with which El will raise the dead to the place of standing on the Day of Judgment, by Jaydūsh [جيدوش], Jaydūsh [جيدوش], Kalkalaytūsh [كلكليطوش], Alyashmatūsh [اليشمطوش], Abrahaj [ابرهج], Halhatkahā [حلهتكهها], Jaljayūh [جلجيوه], Rabb [رب], Tūb [طوب], Almaḥaḥyā [المحيا], 'Awj [عوج], Rabb [رب], Aḥad [احد], Hī [هي], Hī [هي], Daryūkh [دريوخ], Adonai Tzabaoth, El Shaddi. Hasten, Hasten, O inhabitants of Mars.

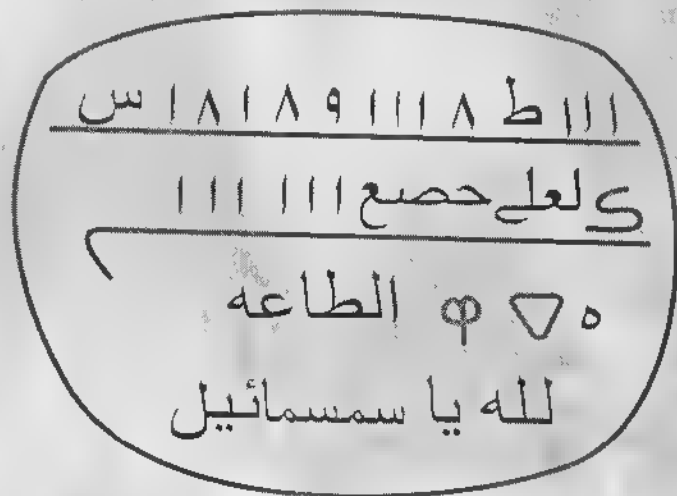
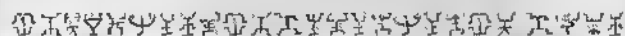
THE SWORD OF MARS

Fashion a sword from Indian iron and inscribe it with the following names when Mars is in its exaltation, which is Capricorn. Then set it out under the stars for seven days and nights, just as you did with the seals, and it will perform all the functions of the seals. These are the names you inscribe thereon: Karayūsh [كاريوش], 'Adārayūsh [عداريوش], by 'Ayūsh [عيوش], 'Ānash [عانش], Barshānah [برشانه], Yazīdūsh [يزيدوش], Ka'akh [كعخ], Baydashīs [بيدشيس], Kadwā [كدوا]. O dwellers of the most exalted star! O Mars!

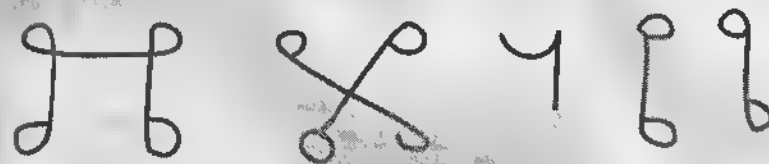
THE CONJURATION
OF
MARS

[لح], Lakh [لح], Lakhakh [لخخ], Kaḥmalakh [كحملح],
Aw [او], Yanjar [ينجر], Baqḥalayūn [بقطليون], Rahwāb
[رهواب], Bah [به]. They were overturned therein:
they, the misguided, and all the hosts of Iblis.

[سمائل]



Inscribe these symbols on the sword along with the names: How perfect is my Lord. **Wadarhūsh** [وَدَرْهُوش], **Munṣif** [مُنْصِف], **Naslakhāt** [نَسْلَخَات], **Balsāt** [بِلْسَات], **Yatlīkh** [يَطْلِيخ], **Aw** [اَو], **Lakh**



It also has a spell for rending unconscious those who are possessed, and forcing their possessing spirits to manifest. It is as follows: Ha'malas [هعملس], Tamas [طمس], Jalayūs [جليوس], Hayalūs [هيطلوس], Falayūs [فليوس], Hayṭalūs [هيطلوس], Samalūn [سملون], Awahūs [أوهوس], 'Alayūs [عليوس], Balsaṭān [بلطان]. Hasten, by the right of the One, the Triumphant. Make him to manifest, O Ahmar [أحمر].

INSTRUCTIONS FOR THE
KILLING OF AN EVIL JINN
BY AL-AHMAR [الأحمر]

If a possessing jinni or Wind rebels against you, and you wish to kill him or expel him from a body, then draw a picture of him and the angel in charge of the spirits of the jinn upon a clean parchment or a clean floor. Write these names upon his neck so that they extend across his shoulders

۱۹۹ ۱۱ ۱۱۱ ۹ ۱۱ ۱۱

On his right arm and right side, you write:

ط ۹ ۱۱ ۱۱ ۵ ۱۱ ۱۱

On his left arm and left side, [you write]:

ه ا ط ه ا

On his right leg and right shin, write 'Hajaj' [حجج] on his left leg and left shin, 'Encompass them', and on his belly, these pure, sacred names, which are feared by all the spirits, that is, the angels and the jinn, and which constitute a binding pact upon them, and which is the Greatest Name:

۹ ۱۱ ۹ ۹ ۷ ۱ ۹ ۱ ۱ ۱

When you wish to seek vengeance against the Wind, draw this image and strike it with a rope attached to a pomegranate branch and he will awaken and adjure you by the Lord Most High not to kill him. If he requests a pact, agree to it and make a pact with him, then write an amulet for him and let him go. If he returns, and he is Muslim, punish him and imprison him, and if he is a disbeliever, kill him. But hasten not to kill, for therein is harm and evidence of one's rancor, none of which befit the kindness of sages. If he declines to speak, rebels, transgresses, and refuses to come out, write the names that are in the image. Summon the angel in charge of them, Miṭaṭrūn [ميططرون]: summon the Ruhaniyyah of the seven planets. Say three times, "This is indeed an enemy who has rebelled, transgressed, and disobeyed El Most High," and insert the spear into any of the letters you wish and he will die. Alternatively, if you cut it with scissors bit by bit, as you evoke, he will be cut into pieces, just like the paper. Therefore, guard, my brother, what has reached you, namely, this image, which is an independent treatment, and which can be employed in three hundred types of real magic pertaining to treatment and the like. Use it only for that of which the Lord Most High approves and your reward will be in this life and the next.

Know, my brother, that this is a secret of secrets. Therefore, guard it and do not disclose it to an ignoramous, for he will employ it in that which is neither permissible for him nor pleasing to God Most High. Impart wisdom only to those deserving of it, for they are worthier of using it.

WEDNESDAY AND ITS EMPLOYABLE RUHANIYYAH

ငါတို့အားလုံးအတွက် အကျိုးရှိစေရန်အတွက်

THE CONJURATION OF THE ANGEL OF WEDNESDAY

You say Answer me, O Mīkā'il [میکائیل], by the right of the names written upon your forehead, 'Shahān [شهان], Shawīn [شوین], Kafānūsh [کفانوئش], Lūnīm [لونیم], Kaylīm [کیلیم], Ya 'īsh [یعطیش], O God, O Qadīm [قدیم], O Ḥayy [حي], O Muḥyī [محيي], O Dā'im [دائم], O Bārī [بارئ], O Fard [فرد], O Wāhid [واحد], O Ṣamad [صمد], answer my supplication and subordinate to me Your servant Mīkā'il [میکائیل]—surely You are able to do all things. How excellent a protector! How excellent a helper!

[illegible]

INSTRUCTIONS FOR
THE RUHANIYYAH OF
WEDNESDAY'S SEAL

With the blessing and aid of the Lord Most High, fashion it from white silver and a green stone. Inscribe thereon the names written on the forehead of Mikā'il [ميكائيل]. There-

If you wish to make use of him, then fashion a ring from pure silver for him and set it out under the stars according to the number of planets. Then inscribe thereon seven planets, each in its day and hour. When the inscription is completed, wash it with running water and salt and set it with a green stone. The first thing you inscribe thereon shall be the image of a crab in whose mouth is a locust. You encircle that with seven planets, that is, the glyphs of the seven planets. After that, you prepare yourself for his conjuration and manifestation, so that he may appear for you. You shall prepare in seclusion from others, in a clean, pure house furnished with all manner of furniture. The seal you shall hang between three rose bay branches, but if none of those is available, then between three boxthorn branches; it shall hang between them by a green silk thread. You shall call him down at the beginning of the night, the end of it, and the middle of it, twenty-one times each time. Do likewise during the daytime. On the fourth night, when everyone is asleep, and after having evoked him, you shall go to a crossroad and dig a cubit-deep hole in clean earth there, drop the seal therein, evoke him seventy-one times, and cover the hole. Then, after having slaughtered an animal for him as an act of hospitality and

taken its blood, you shall return home. With this blood, you shall then write the seal on a pentacle of marble or a clean parchment, hang it at the place of the seal, and evoke him as usual. On the sixth night, you will hear a roar or cry from it, but fear not. (It will persist in this manner.)

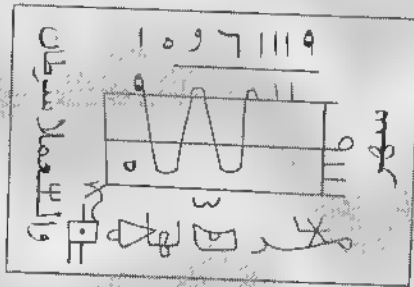
On the seventh night, he will show himself to you and speak to you and bring the seal to you (he will speak to you in a language you understand). The sign of his arrival will be his opening the door and then closing it, and your feeling calm. He will adjure you by the mighty pacts and request things from you that are difficult for you, answer him not, for he is testing you and taking notice. He will then say to you, "You must entertain me to the best of your ability." Then he will remain with you and continue to be at your disposal in three hundred types of needed illusions and real magic, great and small. If you wish something to be brought to you—whether it is in the east, the west, a vault, or a person's house—he will inform you of it and bring it to you. He will cling to you and not leave you. Say the names, "Answer, O Kashīrah [کشیره]," or say, "Answer, O Burqān [برقان]," while the seal is in your pocket. You should be clean of body and clothes, and persistent with the work and with cleanliness. Beware of malodorous sweat and breath, a contemptuous state, and intermingling with ostentatious persons. The servants will serve and befriend him, and he will bring them vast quantities of money.

Ma adaryus said: "I asked the Perfect Nature about the status of this seal, its repute, its marvels, its uses, and the speed of its response (only the Lord Most High can enumerate the number of servants and aides it has.) Thereupon all of its hosts and troops became manifest to me. He then told me wondrous stories and strange things. It brings near whatever it wills and distances whatever it wills. If it brings near, it is by the permission of the Divine, Glorious and Exalted, and by the power of His names. None but you alone can sever it."

Say: "O Burqān [برقان], do such and such." The sage Ma adaryus said, "The Perfect Nature likewise told me that it informed him about the art of magic and jihad, and that it used to transport him over a distance of a month's journey in a single hour."

INSTRUCTIONS FOR BURQAN'S SEAL

Inscribe the names below the stone along with the covenant. They are as you see:



س ا ن ط و ه ا م
ا ص ر و ه ا م
س ا ن ط و ه ا م

THE FIRST CONJURATION
TO THE KING BURQAN
[برقان]

Say In the name of El, my Lord and your Lord, the Creator of all things, who has power over all things. 'Surely your Lord is God, who created the heavens and the earth in six days and is firmly established on the Throne, directing all things. There is no intercessor except after His permission. That is the Divine, so worship Him. Will you not receive admonition?' (Quran 10:3) (Repeat 265 times) Blessed is El, Lord of the Worlds. I summon you, O company of pure spirits created of the fire of hot wind, from among the abductors, the sages, the seers, the soothsayers, the flyers, the divers, the dwellers of the sky, those who eavesdrop on the heavens.

and all the heroic armies from among the Stalker Jinn, the Cyclones, the Danāhishah [دناهشه], the Qafāshah [قفاشه], the Nashātishah [نشاطشه], the Killers, the residents of Sind and India, the inhabitants of the clouds, those who take shelter in the fog, those who roam the air, and those of you who are of Banū Kaylakh [بنو كيلخ], Banū Sa Il'ah [بنو سعليه], Banū Ghurāb [بنو غراب], Banū Hawān [بنو هوان], Banū Khawbah [بنو خويه], Banū 'Awjah [بنو عوجه], Banū Karfajah [بنو كرفجه], Banū Nabaldī [بنو نبلاي], Banū Alsatā [بنو السلتا], Banū Yakūsh [بنو يكوش], Banū 'Āsim [بنو عاصم], or Banū al-Afqam [بنو الأفقم], by the conjurations of al-Dāfūn [الدافون]—the jinni who resides upon mountain peaks—which Faytaṭūsh [فيتطوش] uttered, whereupon ye dismounted the air, falling, obedient and compliant, and ye got down from the clouds, terrified, and your state went awry and your sight was covered as you fled in a blind stupor, for their canopies surrounded you, their clouds overshadowed you, and their flames shot at you; and by Hazamāt [هزومات], Hazamāt [هزومات], Mareamāt [مرتمات], Mareamāt [مرتمات], Afardamāh [افردما], Anūkh [أنوخ], Anūkh [أنوخ], Ankaftiyah [انكفتيه], Ankaftiyah [انكفتيه]. Haste, O Burqān [برقان], by the right of these names with which the Divine One created you: Hīt [هيت], Hīt [هيت], Hat [حت], Hat [حت], Aywāt [ايوات], Tat [طت], Tat [طت], Tatiyah [طتية], Shayrakh [شيرخ], Bakhat [بخت], Bakhat [بخت], Kaṭ [كط], Kaṭ [كط], Tat [طت], Mashrahīt [مشرهيت], Sharhayūt [شرهويت], Sarhayūt [سرهويت], Ayāwut [اياوت], Aykūt [ايكوت], Aykūt [ايكوت], Maytā [ميتا].

Maytā [ميتا], Sharāriḥ [شرارخ], Sharāriḥ [شرارخ].
By the right of Jarī [جري], I adjure you to an-
swer. O Barākh [براخ], Barākh [براخ], Kabarāsh
[كبراش], Kabarāsh [كبراش], Mahārish [مهارش], Mahār-
ish [مهارش], Fāqūqiyah [فاقوقيه], Fāqūqiyah [فاقوقيه],
Hāraqīqah [هارقيقه], Shayzahamz [شيزهمز], Hasten,
hasten, O Burqān [برقان].

THE SECOND CONJURATION TO THE KING BURQAN [برقان]

Say, By Rasūs [رسوس], Sharāwash [شراوش], Ma-
har [مهر], Mahar [مهر], Hārish [هارش], Hārish
[هارش], Sham [شم], Barsham [برشم], Karsham
[كرشم], Karsham [كرشم], Mashkan [مشكن], Mashkan
[مشكن], Qaryah [قرية], Qaryah [قرية], Handah [هنده],
Handah [هنده], Barhah [برهه], Hābarah [هايرة], Man-
wah [منوة], Manwah [منوة], Barah [بره], Māhūt [ماهوت],
Mashwah [مشوه], Majrah [مجره], Hasten, obedient-
ly, O Burqān [برقان]. By the the right of the name
with which I summoned you, I adjure you to
make haste, heedfully, obediently, quickly.

THE THIRD CONJURATION TO THE KING BURQAN [برقان]

Say 'Aj [عج], 'Aj [عج], Ja' [جع], Akhūq [اخوق],
Ajrawā [اجروا], A'mawā [اعموا], A'mū [اعمو],
Aqwā [اقوا], Barqā [برقا], Hamā [حما], Tayqā
[طيقا], Dayūsh [ديوش], Dayūsh [ديوش], Yalash [يلش],
Quddūs [قدوس], Qabūsh [قبوش], Shūrish [شوريش],
'Arwāwāsh [عرواوش], Quddūs [قدوس], Quddūs [قدوس].
'Give thanks, O household of David—very few
of my servants give thanks.' Hasten, O Burqān.
[برقان]. Thereupon you will hear blowing and
whistling from them until he appears for you.

THE FOURTH CONJURATION TO THE KING BURQAN [برقان]

Say Fūq [فوق], Fūq [فوق], Barqūq [برقوق], Barqūq [برقوق], Fūq [فوق]. By that which is in Qab [قب], Qab [قب], Barq [برق], Yarṣa‘ā [يرصعا], Yarṭiqā [يرطيقا], Artaqūqā [ارطوقا], ‘Arsūsī [عرسوسي], Ahramūh [أحرموه], Māzūqā [مازوقا], Fūq [فوق], Barqūq [برقوق], O Marqab Qab Maraq [مرقب قب مرق], O Burqān [برقان], hasten!

THE FIFTH CONJURATION
TO THE KING BURQAN
[برقان]

Say these words while burying the ring: Hīt [هيت], Hīt [هيت], Kayṭab [كيطب], Kayṭab [كيطب], Hab [ههب], Hab [ههب], Hū [هو], Hū [هو], Kaf [كف], Kaf [كف], Barīkh [بريخ], Barīkh [بريخ], Datar [دتر], Datar [دتر], Adyā [ادبا], Adyā [ادبا], Waqsha'īr [وقشعير], Amat [امت], Amat [امت]—these are what I entrust unto you, O Burqān [برقان].

THE SIXTH CONJURATION
TO THE KING BURQAN
[برقان]

You say, **By Rafaqshakam** [رفقشکم], **Kaslasākh** [کسلساخ], **Taglimārish** [تعلیمارش], **Fayārish** [فیارش], **Farqash** [فرقش], **Nīs** [نیس], **Kashkam** [کشکم], **Kalsākh** [کلساخ]. **Answer by the glorification of the Cherubim and the praise of the Ruhaniyyah.** **O Burqān** [برقان] **the Heedless, wheresoever you are in the heavens and earth of the kingdom of the Creator, Mighty and Majestic.**

THE SEVENTH
CONJURATION TO THE
KING BURQAN [برقان]

Say: Yūh [یوه]; Yūh [یوه]; Hayhalayūh [ههیلوه]; Hayhalayūh [ههیلوه]; Arkamayāt [ارکمایاط]. By Hayhūn [هیهور], Haybūr [هیبور], Kashrayāwub [کشریایوب], 'Alshaqūm [عشقوم], Ayūrashā [ایوراشا].

THURSDAY AND ITS EMPLOYABLE RUHANIYYAH

[illegible]

Of the brilliant planets, Thursday has Jupiter and, of the spiritual angels, the angel Šarfayā'il [صرفيائيل]. The conjuration is to Šarfayā'il [صرفيائيل] and all the inhabitants of the sixth firmament. Say:

I conjure you, O company of obedient angels of the Divine who glorify Him, Lord of the Worlds, to answer, O angel Šarfayā'il [صرفيائيل], by the right of that with which the angels in the sixth firmament glorify, and by the praise of the Spiritual Ones and the glorification of the Cherubim: Quddūs [قدوس], Quddūs [قدوس], Quddūs [قدوس], Qarūqas [قروقس], Mahyaṣ [مهيص], 'Aymas [عيمس], Barqayās [برقياس], Yadahūrash [يدهورش], Ayhūsh

Glory be unto You, Who is exalted above all things. Glory be unto You, Who will resurrect all the dead. Glory be unto You, Who is great in power and glory. Glory be unto You, Who subdues His servants by death and annihilation. You are blessed and exalted high above that which the oppressors say.

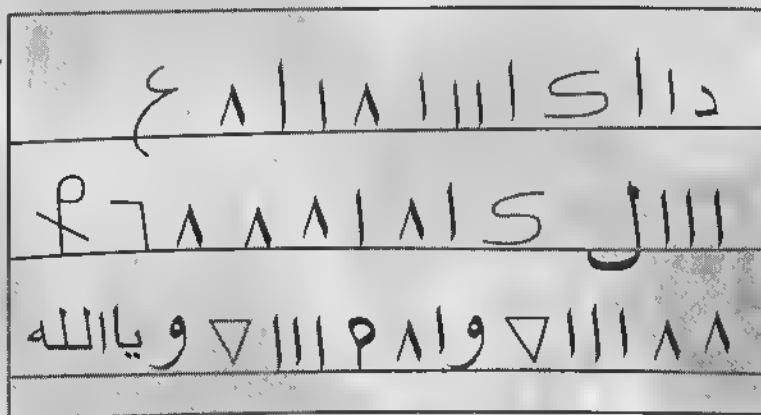
INSTRUCTIONS FOR THURSDAY'S ANGEL'S SEAL

The seal of the angel Šarfayā'il [صرفيائيل].
 With the aid of God Most High, fashion a
 ring of pure gold set with a ruby stone for
 it. This is its inscription: Haṭakh [هطخ], Ghāmiš
 [غامص], Šamad [صمد], Kandar [كندر], Yūd [يود]. Know-
 er of all things before their existence.

SHAMHURASH JUPITER'S TERRESTRIAL KING

𐤔𐤌𐤇𐤓𐤓𐤔 𐤍𐤏𐤔𐤓𐤔 𐤍𐤏𐤔𐤓𐤔 𐤍𐤏𐤔𐤓𐤔 𐤍𐤏𐤔𐤓𐤔 𐤍𐤏𐤔𐤓𐤔

The conjuration for Shamhūrash [شمهورش]:
Fashion a brass ring for him on Thursday,
in the hour of Jupiter, when it is in its ex-
altation, which is Cancer. Then wash it with wa-
ter and salt and set it out under the stars in the
normal manner. This is the seal of Shamhūrash
[شمهورش]:



Inscribe these names on the back of the stone:
Ṭaḳṭaḳūsh [طقطقوش], Shatṣa'ūsh [شتصعوش]. They
are the aides of Shamhūrash [شمهورش], who are
Flyers. You also inscribe the following blessed

names: Adonai Tzabaoth, El Shaddi. Answer
you, by the leave of God.

𐤔𐤌𐤇𐤓𐤓𐤔 𐤍𐤏𐤔𐤓𐤔 𐤍𐤏𐤔𐤓𐤔 𐤍𐤏𐤔𐤓𐤔 𐤍𐤏𐤔𐤓𐤔 𐤍𐤏𐤔𐤓𐤔

CONJURATION TO THE COMPANY OF FLYERS

You say: Yalmūtanās [يلموتنس], Sa'aydam
[اسعيدم], Ahyas [احيس], Asrālaham [اسرالهم]; **O**
Qaṭash [قطش], Karaream [كررتم], Anūkh [أنوخ];
[أنوخ], Anūkh [أنوخ]; **O** Rūkh [روح], Naḥūmā [نحوما];
Hūhiyah [هوهيه], Yada'ūb [يدعوب], Mahrā'il [مهرانيل];
O Marsa'if [مرسطيف], **O** Marmar'il [مرمريل], **O** Qar'il
[قريل], **O** Nah'il [نهيل]. Hasten, Hasten, **O** company
of Ruhaniyyah, by the right of these names and
that which they hold, and by Him unto whom
all things yield. Who has power over all things.

THE CONJURATION TO SHAMHURASH AND ALL THE FLYERS

After the first conjuration (that is at the beginning of the conjuration of Burqān) [برقان], say: By Khalkhalīsh [خلخالیش], ‘Ajaalīn [اعجالین], Tafsal [طفسل], Jaljamīsh [جلجلمیش], Awyāq [اویاق], Awyāq [اویاق], Shamhūrash [شمهورش], Awyāq [اویاق], Yah [یه], Yah [یه], Yah [یه], Yāh [یه], Yāh [یه], Yīh [ییه], Yīh [ییه], Ahyā’il [اهیانیل], Ehieh, Adonai Tzabaoth, Shamhūrash [شمهورش], Shamhūrash [شمهورش], Shamūhamrash [شموهمرش], Shamhayāl [شمهیال], Ra’yā’il [رعیانیل], Šabūtā [صبوتا], Šiwānīl [شیوانیل], Damū [دمو], Raqūsh [رفوش], Admū [ادمو], Mayāl [میال], Mayāl [میال], Damhūmaš [دمهورموش], Hūrash [هورش], O Mūš [موش], Shatramīs [شاطرمیس], Tarmas [طرمس], Fanjahūrash [فنجهورش], Kayd [کید], Tahaylatyā [تهیلتیا], Darash [درش], Hanūsh [هنوش], Haytūqash [هیتوقش], Mašaymūsh [مصیموش], Tūrash [تورش], Falīs [فلیس], Nāsh [ناش], Qūsh [قوش], Hurry and come unto me, Dahnash [دهنش]! Come unto me, Hūrash [هورش]! Come unto me, Sarayūsh [سرایوش]!

Qaymaṭarīsh [قیمطریش] shall come. **Shajārīsh** [شجاریش] shall come. **Hayṭībārīsh** [هیطیباریش] shall come. **Khandash** [خندش] shall come. **Shamhūrash** [شمهورش] shall come. **Hasten**, **Ṣanūsh** [صنوش], **Ṣanī** [صنی], **Ardhī** [ارضی], **Ṣayṣīsharash** [صبصیشرش], **Hasten, hasten, heedfully and obediently, by the leave of the Lord of the Worlds.**

SECOND CONJURATION TO SHAMHURASH

You say: By Taqyarish [طقيارش], Shalhayūhash [شلهوہش], Aljūsh [الجوش], Şayjūrab [صيجورب], Hayārish [هيارش], Sharaysanūnah [شرىسنونه], Harmash [حرمش], Fayqūmash [فيقومش]. Haste, O Shamhūrash [شمهورش], by the light of God's countenance, by which the heavens, the earth, and all that is therein exist. That is the Lord, besides Whom there is no god, the Almighty, the All-wise.

hurry, Andabūsh [اندبوش], **Aṣṣaqār** [اصفقار], **Taltish** [تلتيش]. **Answer, O Abū al-Walīd Shāmḥūrash** [شمهورش], **by Taylash** [طيلش], **Hal** [هل], **Yaṭūb** [يطوب], **Hamla** [هملع], **Hā** [ها], **Shaṭūr** [شطور], **‘Alyatūf** [عليطوف], **Hāf** [هاف], **Maṭū** [مطوع], **Kashjara** [كشجرع], **Kal** [كل], **Yaṭūqanī** [يطوقني], **Shaylaqūf** [شيلقوف], **Sharāyakab** [سرايكب], **Mashyalūb** [مشيلوب], **alone, without partner**, **Glory be unto Him. All things yield unto Him.**

FRIDAY AND ANGEL

Of the brilliant planets, Friday has Venus and, of the Ruḥānīyyah, the angel ‘Anyā’īl [عَنْيَائِيل]. The conjuration to ‘Anyā’īl [عَنْيَائِيل]

Answer me, O angel ‘Anyā’īl [عنيانيل], and you, O angel Sam‘ayayā’īl [سمعيائيل], and you, O angel Sharḥayā’īl [شرحيانيل], by the right of that with which the angels in the planet Venus glorify, by the names with which the Lord created you, by Ṭash [طاش], Ṭashūsh [طشوش], Ṭāsh [طاش], Ṭashī [طشي], Ahyā [اهيا], Ahyāsh [اهياش], Hamā [هما], Hamā [هما], Shāh [شاه], Hayshūsh [هيشوش], Saymaṣa [اصمصع].

by Hā [ها], Hashūsh [هشوش]; by Sharah [شره], Hayā [هيا], Hayā [هيا], Mara' [مرض], Māhā [ماها], Sharah [شره], by Jarah [جره], Hayhūsh [هيهوش], Yaqshūsh [يقشوش]. Exalted is the Creator, al-Wāḥid [الواحد], al-Qaḥḥār [القهار], al-Aḥad [الأحد], al-Fard [الفرد], al-Ṣamad [الصمد], al-Malik [الملك], al-Quddūs [القدوس], al-Mu'min [المؤمن], al-Muḥaymin [المهيمن], al-'Azīz [العزيز], al-Jabbār [الجبّار], al-Mutakabbir [المتكبر]. Unto Him belong praise and blessing. There is no god but Him, the Living and Ever Subsistent. Answer me, O angel 'Anyā'īl [عنيائيل], by the right of these noble names: 'Hajaḥ [حجج], Maṣrahūn [مصرهون], Ṭahshīrah [طهشيرة], Haydaj [هيدج], Maykalāi [ميكلاج]. Answer me, O angel 'Anyā'īl [عنيائيل].

CONJURATION TO THE EARTHY TERRESTRIALS

Say, **Thakatā** [ثَكَتَا], **Thakatā** [ثَكَتَا], **Awmahā** [اَوْمَهَا], **Thakatā** [ثَكَتَا]. And by the right of the Divine, by the strength of His might, by His glory, by His majesty, and by the power of His sovereignty. Make haste, O **Zawba'ah Abā'il Shamāyil Kafalūsh** [زَوْبَعَةُ اِبْرَاهِيْمَ كَفَالُوش], 'Verily

those who oppose God and His messenger will
be of those most humiliated.' Jahraṣh [جهرش],
Ṭaṣh [طش], Haṣhūr [هشور], O Saḥ [سح], Dha'ūn
[دعون], Shaṭūn [شطون], Ba'līl [بعليل], Fayūgh [فيوغ],
Marakrayā'il [مركربايل], Shaflīf [سفلب], Shalaftahā
[شلفتها]. Answer the invocant, O Zawba'ah [زوبعة],
by Jahūr [جهور] and Lāhūr [لاهور]. He shall come
by Yāh [ياه], Yāh [ياه].

INSTRUCTIONS FOR
ZAWBAH'S SEAL AND
WHAT IS INSCRIBED
THEREON

With the aid of God Most High, fashion a ring from pure white silver on Friday, when its planet is in its exaltation, then inscribe it. After inscribing it, elevate it, wash it with rose water, cense it with aloeswood and nadd, place it in a green silk bag, and prepare yourself for the conjuration. Set it out under the stars in the prescribed manner, by the will of the Lord Most High, from whom you seek aid. Inscribe these names on the setting of the stone: **Saldayāh** [سَلْدِيَاہ] is humble by the name

صح م ✂ واہ کرا

SATURDAY FOR KASFAYÆEL

Its angel is Kasfayā'il [كسفيايل]. He is a celestial angel and his planet is the seventh. Seek help from him with all celestial bodies. Saturday has, of the spiritual angels, a number that only God Most High can enumerate. You can employ them in all works of piety.

INSTRUCTIONS FOR KASFAYAEI'S SEAL

Fashion a ring from jet or from agate that has been colored black, and write thereon in gold or silver. Set it out under the stars in the prescribed manner. This shall be in the hour of Saturn, on Saturday—the first hour—in the first week of the Arabic month, when Sat.

urn is in its exaltation, if that is possible, otherwise when Libra is on the ascendant. These are the names that you write in the circle of the ring: Jarhashal [جرهشل], Rahāl [رهال], Bāḡalā [باطلا], Saktahūyah [سكطهويح], Barahūyah [برهويح], Ehieh, Ehieh, Naḡarkīwān [نطركيوان], Kīwān [كيوان].

In the third circle, you write these: Saḡalīḡ [سطليح], Halhalīḡ [هلهلح], Masādīḡ [مساديح], Malsayā [ملسيا], 'Aḡlayhā [عطليها], Mallayā [ملها], Shaḡī'ā [شفيعا], Taḡū'a [تطوعا]. O company of tribes! Make haste, angel Kasfayā'il [كسفيايل]!

مهمرويس صحيح	الوحا يا روبعة		سطلح
	و ا ا ا ا ا ط ا ا ا ا ا ل س ا ا ا ا ا ا		
	ا ح ما ها ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا		
	ا ا		
بحق هذه الأسماء وما فيها ياه ياه حاه			

ع س م
سمس سلى سائل قش
اجب باكشفيائيل

THE CONJURATIONS OF THE HIDDEN REGIONS

These are the Conjurations of the Hidden Regions, as extracted from the Book of Regions, through which we become superior to all of humankind. They are for revealing cures, reproving spirits, and subjugating any of the Ruhaniyyah. Utter them only on important occasions. Say:

Answer me, O angel Kasfayā'il [كسفيايل], by 'Araf [اه], 'Arfayāh [عرفاه], Tāh [طاه], Tāh [طاه], Ah [اه], Ah [اه], Yahwā [يهوا], 'Arfayā [عرفياه], 'Ahdāyā [عهديا], Sham'adayā [شمعديا], Malakhīt [ملخيت], Ḥakamīn [حكمين], Hayd [هيد], Hayd [هيد], Āk [اك], Halam [هلم], 'Aryā [عريا], Shamaydab [شميدب], Layūt [لبوت], Tāsūm [طاسوم], Tāsūm [طاسوم], Āyūm [ايوم], Hayūm [ايوم], Qāyūm [قايوم], Kamīrāwut [كميراوت]. Hurry, by the right of these names, and by the right of Him Who is exalted above the seven highest Heavens, Lord of the seven firmaments and the nethermost earths, who giveth death unto the living and life unto the dead. Haste ye, by Nafajtajā [نفجتجا], Najāj [نجاج], Najīj [نجيج], Tamūh [طموح].

Bayrūkh [بيروخ], Namḥayā [منحيا], Maṣāqīm [مصاقيم],
Mayālikh [ميالikh], ‘Azyāh [عزياہ], Ah [اه], Wāh [واه],
Mastaṭqāh [مستطقاء]—quickly!—Artāyīl [ارطاييل],
Namūh [نموه], Namūh [نموه], Sharhayā [شرهيا], Shar-
madāh [شرمداه], Darmakīl [درمكيل], By the right of
the Lofty Edifice, the First Word, and the Great-
est Name, I entreat you to come, O company
of terrestriāl Ruhaniyyah in charge of the re-
gions, heedful and obedient unto the names of
the Creator, Lord of the Worlds. Hurry, hurry,
hurry, hurry, by the leave of Him who says unto
a thing, ‘Be!’ whereupon it is. ‘Every obstinate
tyrant will be brought, and each soul will come,
and therewith will be a driver and a witness.’

Of the Terrestrials, it has Abū Nūkh [أبو نوح] and, of the Aides and Rebels, a number only the Divine, Mighty and Majestic, can enumerate. Employ them in all things; they comply quickly.

THE CONJURATION
EMPLOYMENT AND SEAL OF
MAYMUN

Fashion a ring from steel on Saturday, when Libra is on the ascendant. During that hour, inscribe it and wash it with running water and salt. Thereafter, make a bag

for it from white silk. Then set it out under the stars in the prescribed manner. After setting it out under the stars, elevate it upon your person.

۱۱۱۱ اماما ∇ اط ۸
ما سوالا کصی ۱۸ Δ
الیک لطح بطم صلباحشی
وقسم علیکم بیکموش
نسلهوش
وما
سما ۶۰۱۱ لام —

١٨١١١٥ ط ا
سعل طر ٨٩ ال
مساب صد كل
طاباد اد ٩٩ ا و و
ا س ن و ع ا و ا ا ا س
ب ا ر c ا م و ب ا ٩ و ا و ا س
ا ا ا ا ا ا
ا ا ا ا ا ا ا ا ا ا

CONJURATION TO MAYMUN
ABA NUKH AND ALL THE
FLYING MAYAMONITES

Speak this internally. Say: **Malshāqish** [ملشاقش], **Mahrāqish** [مهراقش], **Aqshāqish** [اقشاقش]. **Saqamū** [سقمو], **Aqash** [اقش], **Aqash** [اقش], **Mar-qash** [مرقش], **Raqshā** [رقشا], **Rafīsh** [رفيش], **Rafshār** [رفشار], **Qasaṣīh** [قصاصيح], **Naqamūsh** [نقموش], **Ghashafū** [غشفو], **Tamash** [طمش]. **1** conjure you, **Ghaykamūsh**

[غيكموش], **Danhalīsh** [دنهاليش], **Saqamū** [سقمو], **Nahash** [نهش], **Santaharash** [سنتهرش], **Amās** [اماس], **Tasūs** [فوش], **Samqal** [سمقل], **Tahīl** [طهيل], **Qūsh** [امشو], **Taghmārish** [طغمارش], **Rahū** [رهو], **Amshū** [امشو], **Aṭashū** [اطشو], **Aṭash** [اطش], **Aṭash** [اطش], **Kashā** [كشا], **Markashīkh** [مرکشخ], **‘Alsāqish** [علساقش], **‘Aqsir** [عقسير], **Maqsharāl** [مقشرال], **Khūsh** [خوش], **Hū** [هو], **Hū** [هو], **Highest Lord of the Light**, **Anūkh** [انوخ], **Adonai Tzabaoth**, **El Shaddī**, **Amraham** [أمرهم], **Answer me, O Maymūn Abū Nūkh** [اميمون أبو نوخ], **you and your aides, by the right these names hold over ye**

WHAT IS SAID AFTER THE INTERNAL CHANT

○ 9 1 3 ○ 9 1 3 ○ 9 1 3 ○ 9 1 3 ○ 9 1 3 ○ 9 1 3 ○ 9 1 3 ○ 9 1 3 ○ 9 1 3 ○ 9 1 3

Say: By **Taqash** [طقش], **Taqash** [طقش], **Thalāmīn** [تلامين], **Thalāmīn** [تلامين], **Hayā** [هيا], **Hayān** [هيان] — **in whatsoever part of the earth ye may be** By **Rahdah** [رهده], **Rahdah** [رهده], **Faqdah** [فقدده], **Faqdah** [فقدده], **Shaqah** [شقاه], **Shaqah** [شقاه], **Fūh** [فوه], **Fūh** [فوه], **Fūh** [فوه], **Hat** [هت], **Hat** [هت], **Qūt** [قوت], **Ṣālīh** [صالح], **Maṭaytakl** [مطيتخ], **Haṭayt** [هطيط], **Marqatīn** [مرقتين], **Danash** [دنش], **Nātiyah** [ناتيه], **Mantamūn** [منتمون], **Mal-**

jam [ملجم], **Maljadīn** [ملجدين], **Man** [من], **Sanmā** [سما], **Salayṭa** [سليطا], **Almaṭāhalaykalā** [المطاهليكلأ], **Maylūn** [ميلون], **Respond by yourself, O Maymūn** [ميمون], **by Shamlīkh** [شمليخ], **Malmalīkh** [ململيخ], **Mādīkh** [ماديخ], **Malisā** [مليسا], **‘Azīmā** [عظيما], **Malmayā** [ملميا], **Shafī‘ā** [شفيعا], **Taṭū‘ā** [تطوعا], **Answer, O company of tribes, by Namūh** [نموه], **Namūh** [نموه], **Hayd** [هيد], **Ahmā** [اهما], **Akwan** [اكون], **‘Alūjah** [علوجة], **Jūl** [جول], **Jūl** [جول], **Hūl** [هول], **Jahqah** [جحقه], **Khaykhamah** [خيخمه], **Shahīmūthā** [شهيموثا], **Shabah** [شبه], **Wān** [وان], **Anyah** [انية], **‘It sailed with them amid waves like mountains. And Noah called out to his son (who was standing aloof), “O my son, embark with us, and be not with the disbelievers.”** By **Tashāqish** [طشاقش], **Mahrāqish** [مهراقش], **Aqash** [عقش], **Ma‘shar** [معشر], **El, Khūsh** [خوش], **Hū** [هو], **Hū** [هو], **the Highest Lord of Light**, **Hāj** [هاج], **Law‘akh** [لوصاخ], **Anūkh** [انوخ], **Anūkh** [انوخ], **Malkahīkh** [ملكهيك], **Quddūs** [قدوس], **Quddūs** [قدوس], **Ma‘zal** [معزل], **Hafshan** [حفشن], **Yaqraytan** [يقريطن], **Jūl** [جول], **Jūl** [جول], **Faqash** [فقش], **Answer by the honor of the Lord, by yourself, O Maymūn** [ميمون].

By Ṭaṭṭālīsh [ططالائش], Ṭaṭṭālīsh [ططالائش], Kalalash [كللش], Falqasha‘ah [فلقشعة], Albaṭāyālīqā [البطاياليقا], Shanan [شنن], ‘Afaḥ [عفف], al-Ḥāfiẓ [الحافظ], El. You will perish suddenly, O enemy of El Burn him, O friends of El, by Ḥajramīsh [هجرميش], Ḥajramīsh [هجرميش], Mīd [ميد], Ahūmā [اهوما], Alūn [الون], ‘Alūjah [كمسلمكوع], Halalmāfū [هالمفوع], Kamsalmakū [كمسلمكوع], Ashalīaj [عشلج], Shalṭahūlaj [شلطهولج], Yadahūlaj [يدهولج], Shakalūj [شكلوج], Ma‘lūj [معلوج], Ṭaṭlūkh [ططلوخ], Hal [هل], Hakayūka [هكيوخ], Maklīl [مكليل], Namūh [نموه], Yāh [ياه], Yāh [ياه]. ‘Thereafter it becomes dry stubble that the winds scatter.’ God

indeed has power over all things. By Aymāsh [ایماش], Shayūsh [شیوش], Taylā [طیلا], Laṭūsh [لطوش], Shakam [شکم], Shakam [شکم]. Incinerate him, O friends of the Lord. That is the command of the Creator, which He has revealed unto you.

This completes the seven planetary seals. Success is through God.

THE SEAL OF THE TWELVE HOSTS

WHO DESCENDED WITH IBLIS ON THE
DAY OF HIS FALL FROM GRACE

This is a noble seal of tremendous obedience and speedy compliance, which you can employ in all works of piety. Seven spiritual angels, twelve servants, and four ifreet, who are in charge of the carpet of the seal, are attached to it.

If you wish to make it, prepare yourself and, with the blessing of the Lord and His good aid, fashion a ring from pure silver if possible, otherwise out of brass, according to the number of planets. Inscribe it on Friday or Sunday, during the first hour. After inscribing it, wash it with running water and salt, make a red bag for it,

and elevate it until you set it out under the stars in the prescribed manner. This is the greatest and most exalted of them, as it is of tremendous obedience and high status. It has a number of the Ruhaniyyah and Rebels that only God, Mighty and Majestic, can enumerate. You can employ it, by the permission of the Divine, for all things you need and all the real previously mentioned operations. It is the seal of the twelve hosts who descended with Iblis. The sage Ma'adaryus said: "I asked the Perfect Nature about the Seal of the Regions and he said, 'The Great Hermes told me that the Unifier, that is, the Seal of the Twelve Hosts, was in the possession of Tabarin al-Hindi, king of India, who was a believing man. Asaph the son of Berechiah said, 'Tabarin, king of India, was the first to pledge allegiance to Solomon the son of David.'" I asked which seal is easier and more beneficial and he said, 'Stick to the Seal of the Regions, which is the Unifier obeyed by all the kings, for the scholars have not produced a seal better than it.'" Moreover, it is the seal of Ma'adaryus. The jinn used to attend his assembly because therein was the Creator's Greatest Name, with which He created all the planets.

THE NAMES OF IBLIS' AIDES

Answer, O Jarīr [جرير]; O Khandash [خندش]; O Khaydash [خيدش]; O Naykal; O Asyaf [اسيف] the Swordsman; O Rūqīl [روقيلا] of Rafiq [رفيق]; O Sa'dūn [سعدون], master of the shackles; O Marhayā [مرهيا], master of the fortresses; O Yaqṭaṭarūn [يقتطرون], master of the deep prison; O Alhūtak [الهوتك] the Greatest; O Mazkakayūn [مزككيون], resident of the horizons.

Simmah ibn Das al-Hindi said: "I asked the Perfect Nature about the seal, how to make it, and how to use it, and he said, 'O my son, I have not grown weary since the day it fell into my hands! It is knowledge the scholars have concealed from the ignorant and therefore I entrusted it to the Great Hermes.' He also said to me, 'You shall write it in gold on white crystal, or in gold on pure silver. Its operation shall be on Friday, when its planet is in its exaltation, or on any day you wish, provided its planet is in its exaltation. When its inscription is finished, wash it with running water and salt and place it in a red silk

bag. It should be set out under the stars in the first week of the Arabic month, when the new Moon is fortunate, and it should be hung by a red silk thread between three branches of a pomegranate tree or, if possible, a quince tree. This should take place in a clean house remote from inhabitation: it should take place in the house in the daytime and at night when the stars are emerging. You should conjure him three times at night and three times in the day—the beginning, middle, and end of it. Cover yourself with amulets, and surround yourself therewith, not for fear of him but of others (aerial and terrestrial jinn will gather round it). If you are able and have endurance to stay awake at night and recite the conjuration, you should recite the conjuration from the start of the night to its end, for this will hasten the response and intensify obedience. You should fast in the daytime and stay awake at night, praying; sleep not unless it overcomes you. At the end of your speech you should say, "Answer by the leave of the Lord, O company of seven kings." On the fourth night, you will hear their words, but fear not, for on the fifth night, your sight will become unveiled and you will see them standing before you. On the seventh night, they will speak to you and request from you their conditions; impose on them whatever conditions you wish and request from each king an aide to serve you in addition to what you have. When that happens to you, your seal will be complete, with your operation sound, your power complete, and your command and prohibition obeyed. Therefore, be righteous as commanded, pursue the pleasure of

and the earth, 'Come willingly or unwillingly,' to which they replied, 'We shall come willingly.' Likewise come unto me obediently and quickly, by the honor of the Lord of the Worlds.

CONJURATION TO THE FOUR FREETS

These are the ones in charge of the signet ring, plus their seal, their secret, and their subjugation.

You say: O Barākh [برآخ], Barākh [برآخ], Ashnay-dayān [آشنیدیان], Ashnaydayān [آشنیدیان], Matra'ān [مترعان], Jayāsh [جیاش], Jayāsh [جیاش], Qaṭrayūsh [قطریوش], Abham [آبهم], Tūhūm [طوهورم], Shālīkh [شالآخ]. Hurry, O wings of the cherubim and glorification of the Spiritual Ones, by the glory of El, the One, the Subduer, who does as He wills. Make haste, O Maymūn [میهمون], O Mīṭaṭrūn [میططرون], O Hālīsh [حالیش], O Majlīsh [مجلس]; answer by the honor of the One, the Triumphant, Who does as He pleases.

INSTRUCTIONS FOR THE
SEAL OF MAHAKIL AND
SAKHR

ಪದ 415 ಕೆಳಗಿನಿಂದಲೂ ಕೆಳಗಿನಿಂದಲೂ ೦೫೧೩

Ṣakhr is Ṣakhr ibn 'Amr ibn Shujil ibn al-Abyadh ibn Ḥamlit al-Jinni. He has a number of rebel jinn that only Allah, Glorious and Exalted, can enumerate. For him, fashion a ring from pure silver with a carnelian stone, on either Sunday or Friday, when their planets are in their exaltations, and inscribe it. When you have completed its inscription, wash it in rose water with musk and camphor dissolved in it. Thereafter, set it out under the stars in the prescribed manner.

The following is the seal:

[illegible]

All of the Seven Kings are obliged to obey it.

Say: Answer, O Mahākīl [مهاكيل], and you, O Hūq [حوق], and you, O Sālīh [صالح], and you, O Sulaymān [سليمان], and you, O progeny of Šakhr [صخر], by the right of the names and the seals that encircle you and all the Seven Kings. Come obediently, by the leave of the Lord of the Worlds.

You write that (starting from your words, Answer, O Mahakīl, and you, O Huq, to the end of it) below the seal.

CONJURATION TO THE PROGENY OF ŠAKHR AND ALL OF THE SEVEN KINGS

سأقول يا مهابيل ويا حوق ويا صالح ويا سليمان ويا صخر ويا اولادك يا اولاد سبع ملوك يا اولاد سبع ملوك

Say these on important occasions. Those whom you call will answer collectively, if you wish, or individually, if you wish, you can separate them, and if you wish, you can bring them together. You say: El, El, Zahāj [زحاج]; by Za'rah [زعره]; El, Alīmad [احمد]; Rīkh [ريخ]; Alīūd [الطود]; Tūd [طود]; Aṭal [اطل]; Yālīgh [يالغ]; Lafārakrā [لفاركر]; Sham [شم]; Lā [لا]; Bīgh [بيغ]; Raqash [رقش]; Yādah [ياده]; Shāmīn [شامين]; Tham [ثم]; Akban [اكن]. Answer, O company of seven kings, by the right

that these noble and magnificent names have over you.

INSTRUCTIONS FOR ŠAKHR'S SEAL

He is an Aide over whom Solomon the son of David was empowered, and he is the master of the Mandal.

Fashion a ring from copper or gold, if that is possible, otherwise out of carnelian, which is better. Do this on either Sunday or on Thursday, when the planets of either day are in their exaltations. Inscribe the seal on it, or on something similar to it, on Friday, at the start of the Arabic month. After inscribing it, wash it with running water and salt and set it out under the stars in the prescribed manner.

Thereafter, cense it with aloeswood and storax and place it in a clean bag in a high place. The following is the blessed seal, just as you see it:

ط اه ا ه ا خ ا ن ا ه ا ا ا ا ا ا
ع ا ا ه ا ا ه ا ا ا ا ا ا ا ا ا
ا ا ا ا ا ا ا ا ا a a a a a
ك ا س ا ط ا ٢ ط من ا ج ب ي ا ص خ ر

၎င်းတို့သည် နေရာတော်၌ အစဉ်အတိုင်း နေထိုင်ကြသည်။

MAHA-KIL [مهاكيل],
THE GUARDIAN OF
SOLOMON'S MANDAL

It is as follows. Say: A conjuration from the Creator and His messenger unto every obstinate tyrant and rebellious devil of watery, airy, earthy, and fiery nature. By the right that these names have over you, I conjure you to answer my call, hasten my reply, obey the names of the Lord Most High, and fulfill my need. Hurry, hurry, hurry, hurry, by the right which these names hold over you: 'Tamūh [تموه], Shaqshaqah

[نوا] **Namūh** [نموه]; **Lahūh** [لهوه]; **by Nawā** [نوا], **Nawā** [نوا]; **Tūdūh** [تودوه]; **Barābar** [برابر]; **Kashī** [كشي]; **Kashī** [كشي]; **Ajrazakshī** [اجرزكشي]; **Karbah** [كربه]; **Aqrāh** [اقراء]; **Hūhah** [هوهه]; **Tamūyanah** [نمويينه]; **Yajafrashah** [يجفرشه]; **Sahā'ik** [سهانيك]; **Shafāhā** [شفاه]; **Shafāhā** [شفاه]; **Answer ye. obedient unto the command of God, hastening unto His names. Answer you!**

SECOND CONJURATION OF MAHAKIL

[illegible]

Say, Aynabalīsh [اينابيليش], El, El, Ayn [اين], Mahākīl [مهاكيل], Mahākīlā [مهاكيلا], Kīsh [كيش], Kīsh [كيش], Falīsh [فاليش], Yatba [يتبع], Tatah [تته], Mahākīl [مهاكيل], Shalahīshah [شلهيشه]. Obedience is unto the Lord and His names, O Mahākīl [مهاكيل]. Answer you!

THIRD CONJURATION OF MAHAKIL

Say, Qahūshah [قہوشہ], Shahāhah [شہاہہ], Māyah [مایہ], Madh-hanah [مذہنہ], Yad-hashah [یدہشہ], Sharhalah [شرہلہ], Shafāhah [شفاہہ], Bakrah [بکرہ], Bakrah [بکرہ], Shajrah [سجرہ], Şahāşahā [صاحصا], Nahāhah [نہاہہ], Shalamū [شلموع], Answer [اسواور], Obediently, O Mahākīl [مہاکیل].

FOURTH CONJURATION OF
MAHAKIL

Say, **Anhādah** [انهاده]; **Hayhādah** [هيهاده];
Shahāshah [شهاشه]; **Marāniyah** [مرانيه]; **by**
Karsha‘ah [كرشعه]; **Sharsha‘ah** [شرشعه]

Shafāhā [شَفَاهَا], **Shafāhā** [شَفَاهَا], **Shafāhah** [شَفَاهَة],
Waḡāyah [وَطَايَة], **Jazahah** [جَزَهَة]. **Make haste, O**
company of angels, Come unto me, all together,
obedient unto the command of God Most Great,
hastily, whether male or female, O Banū Ṣakhr
[بنو صخر], O Banū Dāhir [بنو دَاهِر], and O Banū 'Amr
[بنو عمر].

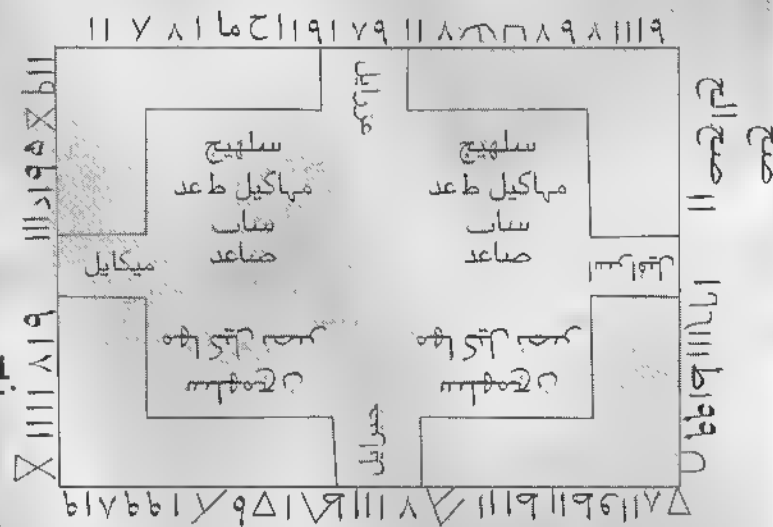
If the Kings delay, inscribe the seal of Ṣakhr [صخر] on iron or copper and bring it near the heat of a fire and they will come to you quicker than the flash of lightning. This completes the conjurations.

ILLUSTRATION OF THE MANDAL OF SOLOMON

Also, (concerning) its uses, real operations for healing and the like that are needed, and the conjuring all the celestial and terrestrial ruhaniyyah.

This is one of the hidden secrets of Solomon (peace be upon him). Inscribe the following symbol on silver, if you are able to, otherwise

on copper whitened with naphtha. Thereafter, set it out under the stars with the two previous seals (the seal of Šakhr [صخر] and the seal of Mahākīl [مهاكيل]) in the prescribed manner. This is the symbol:



If you cannot find such metals, inscribe it on clean earth. Moreover, you must raise the seals above the ground upon four pedestals.

Solomon's Mandal, on which all the spirits forcibly descended with obedience, served as the design for this noble Mandal.

If someone brings a Wind-afflicted person to you, and you wish to use it, summon Mahākīl [مهاكيل], bring the afflicted person inside the Mandal, and order him as you wish. In addition, write the Names of Seership between the friend's eyes and command him to look at his companion in

the Mandal. When he sees him, know that his body is free of the Wind. With that, equip him with amulets, and either have the Wind swear a covenant with you concerning the victim, imprison him, or kill him. But do not hasten to kill him, for a rebellious jinni, whether Muslim or non-Muslim, must violate the covenant three times before being killed.

The mandal has a number of uses that none but God Most High can enumerate. Among its wondrous properties are the following: If you desire someone, be he near or far, prestigious or otherwise, then make an effigy of him and stand it in the center of the Mandal. If it is daytime, encircle it with seven banners, each in a different color, attached to seven cubit-long spears. If it is nighttime, encircle it with seven lit candles on seven banners. Thereafter recite the four conjurations and summon the one you wish and, even if he is across the seven seas, this will bring him instantly, for heed of, and out of obedience to, God Most High and His names. If you wish to annihilate someone, then, after placing a belonging of his or something containing his perspiration inside the Mandal, stand his effigy therein and command as you wish concerning him and it will be done. Be cautious of doing this, and only do it for that which will incur the favor of the Lord Most High upon you. If someone brings a Wind-afflicted person to you, and you wish to burn the Wind inside his body, write the following names in a bowl, wash it off, and then give it to him to drink and the Wind will be burned in his body.

These are the names: Fāṭir [فاطر]; Raqah [رقه]; Amsā [امسا]; Amsā [امسا]; Dāwā [داوا]; 'Atah [عته]; Kaslaṭī [كسلطي]; by 'Alam [علم]; Shansarūdan [شنسرودن]; Waddad [ودد], by Shaymas [شيمس]. Burn, by the leave of the Lord Most Magnificent! 'And had We willed, We could have transfixed them where they stood, so they could move neither forward nor backwards.' Answer you and burn!

THE NAMES OF SEERSHIP,
WHICH YOU WRITE BE
TWEEN THE EYES OF THE
POSSESSED

They are as follows: Alfarqash [الفرقش], Hāmūr [هامور], Asar [اسر]. Look, by the right of Shakhmalūsh [شخملوش], Salahā [سلها], Taysh [طيش], Tayshīsh [طيشيش], Haḫīsh [هطيش], Armīsh [ارميش]. Look, by the right of Shakhmalūsh [شخملوش].

If a jinni defies you, and you wish him to remain in your presence so you can command him as you please, write the following names on a piece of paper and fix it to the soles of his feet and he will not be able to leave, even if one year passes.

until you release him.

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THE MANNER OF THE JINN COVENANT

Say to the possessing jinni: Swear a covenant by the Lord, besides whom there is no god. Knower of the unseen and seen, the Triumphant, the Omnipotent, Who watches over every soul and knows what it earns, by Whose command the heavens and the earth stand, that you shall never again return unto this human, neither when he is awake, nor when he is sleep, nor in the night, nor in the day, and that if you should return, you will be worthy of death.

Repeat that three times so the Kings hear it, then write the following: 'The Divine One testifies that there is no god but Him, and so do the angels and those endowed with knowledge, standing firm upon justice. There is no god but Him, Almighty and Wise.' Those endowed with

knowledge, the Kings, and all present at the covenant of the jinn N. the son of N. (you ask him his name), testify that if he should return to this body or draw near it, then he has disobeyed God and therefore deserves death.

Thereafter, write the following covenant, which is for all the jinn, along with an amulet, and hang it around his neck:

١٨ ∇ ١ ١١ ∇ ح ط ط ط

٥ ٥ ١١ ٩ ٥ ٦ ١١ ∇ ح ط ط ط

Asaph the son of Berechiah said, "If you wish to kill an oppressive opponent or rebel, draw a figure of him and encircle it so that everything other than its hands is in the circle. Then write the following names on its belly and command as you wish. If you insert something into the belly of the figure, it will be inserted into the belly of the rebel. These are the names: Tayṭalahūsh [طيطلهوش], Hashar [هشر], Malī [مليع], Naqfan [نقن], Tahṭalayūsh [طهطليوش], Taṭrash [ططرش], Haka [هكع], Haya [هيح], Talikh [طلخ], Taṭṭikh [طططخ].

INSTRUCTIONS FOR MAYMUN ABA NUKH'S OBEDIENCE COMPELLING

SPEAR

٥ ٥ ١١ ٩ ٥ ٦ ١١ ∇ ح ط ط ط

Make a plate from steel on Saturday, during the hour of Saturn, when Libra is on the ascendent; and during this hour, or in one similar to it on another day, inscribe it. Thereafter wash it with running water and salt, make a cover for it, and set it out under the stars with any of the seals.

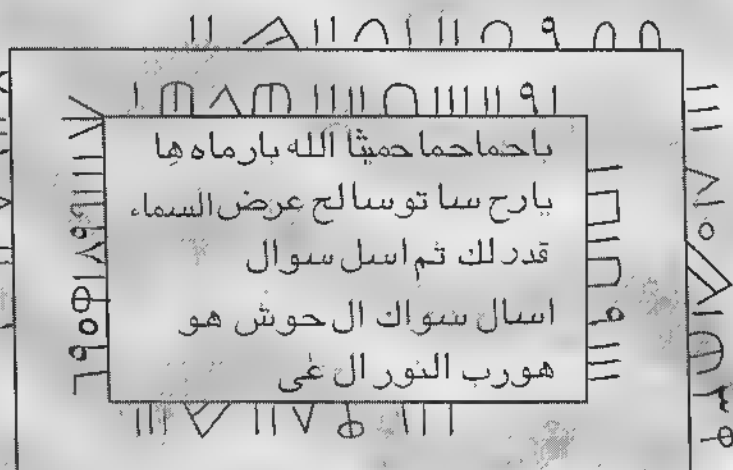
Inscribe the first side of it with these names:

O company! Šaršar al-Muṣayšir [صرصر المصيصير]; Jalshar [جلشر]; Araqušshah [عرقوشة]; Naṭfa'af [نطفعاف]; Kaylah [كيله]; Kayrab [كيرب]; Ashayša'ūn [اشيصعون]; Wakarikh [وكرخ]; Mayhar [ميهر]; Layṭaraq [ليطرق]; Mar'a'ar [مرعرع]; Ānī [عاني]; O Qarsasā [قرصصا]; O Bahajjayū [بهلجيو]; Fashā [فشا]; Bashahūkhayā [بشهوخيا]; O Taybar [طبير]; Layhalāqah [ليهلاقه]; Ba'lamī [بعلمي]; Fulā [فلا]; Yamā [يوما]; Lūtayā [لوتيا]. Obedient ones, answer by the power of the Divine.

Inscribe the following on the first side of the hilt: Rebuke, O Maymūn [ميمون], by Elieh Asher

THE SEAL OF KHANDASH
[خندش] AND NAYKAL [نيكل]

The two brothers of al-Aḥmar [الأحمر] are independent kings and thus owe no obedience to any king. They also were the two headsmen of Solomon the son of David. You can employ them for anything, whether great or small.



If you wish to do that, inscribe a copper ring on the first Tuesday of a lunar month, during the hour of Mars, when Capricorn is on the ascendant. After you inscribe it, wash it with water

and salt, make a red bag for it, and set it out under the stars for seven nights.

Say: Answer, O Khandash [خندش], and you, O Naykal [نيكل]. Then call out the names of the Aides. Say: Answer, O Najāl [نجاح], and you, O Aflah [افلح], and you, O Abū al-Akhwas [أبو الأخوص]. Following is a conjuration to him. Say: Taghmārish [تغمارش], Taghmārish [تغمارش], Tarash [ترش], Tarear [ترتر], Harhar [هرهر], Marmar [مرمر], Qazqaz [قرقر], Yūsh [يوش], Yūsh [يوش], Janā [جنا], Janūsh [جنوش], Tālaythā [طاليتا], Athāthā [اثاثا], Athāthā [اثاثا], Hāhah [ماهه], Hāhah [ماهه], Hāhā [هاها], Hāhayah [هاهيه], 'Ashlash [عشلش], 'Ashlash [عشلش], Aqya [اقيع], Aqya [اقيع], Yārikh [يارخ], Yārikh [يارخ], Taythā [تيتا], Būthālikh [بوثالغ], Ahmā [احما], Hamaythā [حميثا], Bāriyā [باريا], Mūthaythā [مريثا], Al'arūb [العروب], Shalakh [شلخ], Faklā [فكلا], Fashūf [فشوف], Almīl [الميل], Faqṭalash [فقطلش], Hanfād [هنفاد], Akhaythā [اخيثا], Ah [اه], Ah [اه], Hamā [حما], Hamaythā [حميثا]. The Creator proportioned you, then makes the way easy for you. Answer by the right of 'Azīz 'Az 'Alf [عزيز], O Baylakh [بيلا], respond by the right of Mīṭarūn [ميططرون] and Makhlayā'il [مخلليان], Qadūf [قدوف], Qadūf [قدوف], Alūrahūd [الورهود], Daqūshayā [داقوشايا], Amaylā [اميل], Amaylā [اميل], Wakhabilā [واخبيل], Lūshā [لوشا], Darbilā [دريلا], Za'bīlā [زعبيل], Hurry, O Khandash [خندش] and Naykal [نيكل], by Damlākh [دملاخ], Damlākh [دملاخ], Barākh [براخ], Barākh [براخ], Jūlā [جولا], Hīlā [هيل], Shamlā [شملا], Shaṭāf [شطاف], Ṣafīf [صفيف], Maṭūf [مطوف], Khaṭāf

from Solomon, and it is in the name of God, Most Merciful and Compassionate. "Be not arrogant towards me, but come ye unto me, subservient."

Yaqḷaqash [يَقْلُقَش], Qūnūsh [قُونُوش], Darmūsh [دَرْمُوش], Halāhayūsh [هَلَاهَيُوش], Fahnadūyash [فَهْنَدُوش], Hayṭalilakh [هَيْطَلِيلَخ], Answer me, O Abū Ma'bad Zunbūr [أَبُو مَعْبَد زَنْبُور], by the name by which our Lord sends down rain and causes water to come forth from the stones, and by the name by which He will resurrect the dead, whereupon the soul will return unto the body. In whatsoever part of the earth ye may be, whether its plains, badlands, mainland, or seas, 'The Lord will bring you all together; surely He has power over all things.' Hasten, O Abū Ma'bad Zunbūr [أَبُو مَعْبَد زَنْبُور], and answer me by that with which I have conjured ye, and by Him who says unto a thing 'Be!' whereupon it is.

SECOND CONJURATION TO ABU MA'BAD ZUNBUR

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Yousay: Adam [آدم], Tak-hash [تَكْهَش], Tarshayā-nah [تَرْشَيَانَه], Shūrat [شُورَات], Taryānah [تَرْيَانَه], Nāshah [نَاشَه], O Rawājānah [رَوَاجَانَه], Bāshah

[بَاشَه], Tarnawā [تَرْنَوَا], Batayāmah [بَتَيَامَه], Tashah [تَاشَه], Qawah [قَوَه], O Hī [هِي], Hī [هِي], Thahyān [تَهْيَان], Thabyābam [ثَبْيَابَم], Kajam [كَجَم], Kajam [كَجَم], Kajam [كَجَم], Hākri [أَكْرِي], Dahnah [دَهْنَه], by Dahnah [دَهْنَه], Barhayah [بَرْهِيَه], Bārayah [بَارِيَه], Tāshayā [طَالِيَا], Tāshayā [طَالِيَا], Kashtah [كَشْتَه], Kashtah [كَشْتَه], Tār [طَار], O Tār [طَار], O Thabthawā [ثَبْثَا], Sharnathyā [شَرْنَثِيَا], Yabdi [يَبْدِي], Handash [حَنْدَش], Harehim [هَرْتِيم], Marqashaymā [مَرْقَشِيْمَا], by Shafāhah [شَفَاهَه], Haw-layā [هَوَلِيَا], Mālayā [مَالِيَا], Hayah-yana [هَيْهِيْنَا], Arkar [أَرْكَرْ], Kamānash [كَمَانَش], 'Andarūsh [أَنْدَرُوش], Qarqūsh [قَرْقُوش], 'Armawāl [أَرْمَوَال], 'Armawāl [أَرْمَوَال], 'Araj [أَرْج], 'Aw-'ayā [أَوْعِيَا], Hafāj [حَفَاج], 'Anjal [أَنْجَل], Hayṭalal [هَيْطَلَل], Hayqar [هَيْقَرْ], Hū [هُو], Lord of Light Most High. Answer me, O Abū Ma'bad Zunbūr [أَبُو مَعْبَد زَنْبُور], and, O Masṭā'ab [مَسْطَاعِب], and, O Abū Rūt [أَبُو رُوت] the Headsman.

Know, may the Lord guide you, that this seal is one of the hidden secrets and you can employ it for numerous kinds of illusions and wondrous works, such as: the manifestation of possessing jinn, evocation, reproof, subjugation, abduction, healing, enquiring about strange news throughout the regions of the earth, imprisonment, killing, assault, binding, binding tongues, the fulfillment of needs, harmony, love, arousal, causing illness, causing hemorrhage, incineration, transportation, hatred, demolishing inhabited areas, houses, mills, and buildings; whatever is required, with obedience, compliance, and quickness, and any real magic that is needed, be

it great or small. It is a noble seal, comprising all that you desire.

THE BINDING, CRUCIFIXION,
AND INTEROGATION OF
JINN

If someone brings a possessed person to you, and a Wind from among the jinn is in him, write the following for him to make his possessing jinni manifest himself. When he manifests, order that the Wind be bound, saying, "Lafā [لَفَا], Lafā [لَفَا], Hay [هَي], Hafyah [هَفِيه], Ay [اَي], Hay [هَي], Barhī [بَرهَي]. Surrender by the right of Hīm who has dominion over ye, and by the right of Aqshayr Ṭahrash [عَقْشِير طَهْرَش]. Bind him, O Maymūn [مَيْمُون]!"

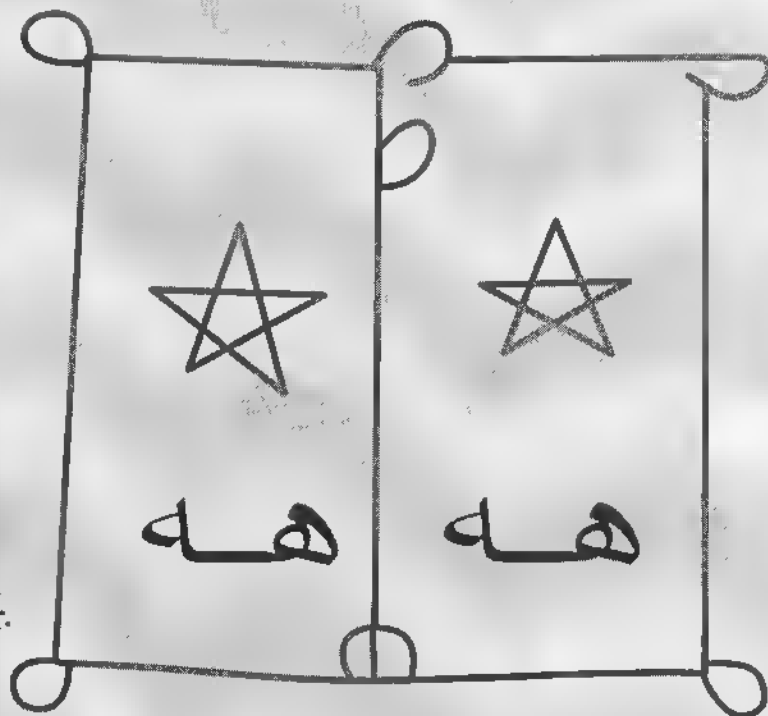
If you wish the jinni to speak, then imprison him inside the body, saying, "I have imprisoned ye by Hanṭash [هَنْطَش], Hanṭash [هَنْطَش], Kāf Hā Yā 'Ayn Sād [كَيْعِصَص], and Hā Mīm 'Ayn Sīn Qāf [حَمْ عَسَق]."

Asaph the son of Berechiah said: "If you wish to imprison a Wind inside a body, say these words: 'By Yadūm [يدوم], Nadah [نده], Anah [انه], Nayah [نيه], Kahar [كهر], Kahar [كهر], Qayūrash [قيورش], Sha'ash [شعش], Tarlaqayūrash [طرطقيورش]. "Abiding therein for ages" confined, by the power of the Lord Most High. "And they could not stand, nor could they help themselves." In addition, say these names over a thread from his yoke, wash it, tie its end, and place it around his neck or under his feet: 'Ahmī Hamī [اهمي همي]. And stop them, for they must be questioned.'"

Asaph the son of Berechiali said: If you wish to imprison a jinni inside a body and see him wail and weep, write these names on the floor with your finger:

6. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845.

Likewise, if you write the following seal on the possessed person's forehead and tie his thumb, the jinni will not be able to leave until you free him. It is amazing, so do not underestimate it. It is a secret of secrets and a security from the jinn.



Asaph the son of Berechiah said, "The following is another interrogation. If you render a possessed person unconscious and wish to make the jinni speak, say these names in his ear:

Shalāṭī [شلاطي], Hāṭī [هاطي], Haṭā' [هطاء], Hūyal [هويل]; Sham'ayk [شمعيك]; Adonai; Yalāqam [يلاقم]; Mar'ūbā [مرعوبا]; the ill-tempered Tashyākan [تشيكان]; Qaṭī [قطي], Qaṭī [قطي]. Speak, O enemy of the Lord, by Him who will say unto Hell, "Are you full?" whereupon it will reply, "Is there more?" and by Him who said unto the heavens and the earth, "Come willingly or unwillingly," upon which they said, "We shall come willingly." Speak, O jinni, by the right of these names:

Malaqna 'aqsalaynahaj [ملقنا قسلاي نوح], Kaya 'safajfajar [كيسفججر], Shamham [شمهم], Qawārash [قوارش]. Upon saying these names in his ear, he will speak and answer all your questions. It is wondrous and profound. Use it and safeguard it, for it is one the best secrets. If he does not speak, and you wish to crucify and hang him, then write "اطط" on his right hand, "مطط" on his left hand, "طوا" on his right leg, "اقدام بشر دل" on his left leg, and "قنا طويل" on his forehead. After that, say, 'By the right of these names, I entreat you to gather him in a single surprise attack. Hang him and raise him, by Him who did raise Enoch unto a lofty place. Sām Sām Azarīn Azarīn Hahar [سام سام عزرين عزرين ههر], Sām Sām Azarīn Azarīn Hahar [سام سام عزرين عزرين ههر], Sām Sām Azarīn Azarīn Hahar [سام سام عزرين عزرين ههر], Amlaykhā [امليخا], Rabb [رب], Jabbār [جبار], Fard [فرد], Šamad [صمد], 'Adl [عدل]. I speak the truth. Rasūl [رسول], Dūsh [دوش], Laḡim [لجيم]. Hang him, by Him who says unto a thing "Be!" whereupon it is, O company of Aides! Make him speak, O Mahāyā'il [مهصيانيل]! Rebuke him, O Dardā'il [دردائيل]. Burn him, O Ṭalahkafā'il [طلحكفانيل], by Shayhakah [شيهكة], Haylah [هيلة], Hayah [هيه], Hayd [هيد], Sharūkh [شروخ], Barshūkh [برشوخ]. Hang him and make him speak, by the right of the Ahay'alūsh [اهيطلوش] Most Great. Break him into pieces, by the right of Him who raised Elias unto a high place.'

THE EMPLOYMENTS OF
HAMANAH [حَامَنَه], AND A
DISCUSSION OF HIS SEAL

Asaph the son of Berechiah, the son of Shemuel, the son of Shimea, said, "If you desire fast service, make use of the service of Hāmanah [حامنه]. He is an Aide of potent obedience and quick compliance. He has been tested and found to be the quickest there is in this science. He has a number of rebel jinn and Ruhaniyyah only the Lord, Mighty and Majestic, can enumerate. It is a secret of secrets."

**For his seal, write these noble names upon jet
in silver:**

[illegible]

Asaph the son of Berechiah said: "Following are some of the specialties of Ḥāmanah's [حامنه] wonders:

If you wish to visit a possessed person but fear that he will hold out against you, then say these names over black pebbles and write them thereon as well. Then enter his room and strike the floor with the pebbles and this will make his possessing jinni manifest in the most violent manner. If he does not resist you, write the names on his palm, say them over the pebbles, and strike the floor therewith and this will make his possessing jinni manifest. The names are as follows: 'Lak-hakash [لكهكش], Namūh [نمود], Hāmanah [حامنه], Ṣahaṭlī [صهطلى], Ḥasmī [حسمي], Maha'aynawā [مهعينا], Hūrash [هورش], Hanah [هنه], Hāmanah [حامنه], Shafāhah [شفاهه]."

Asaph said, "If you fear that one of the healers or scholars will veil you when you visit a possessed person, say the following words and then command as you wish and it will make his possessing jinnī manifest. These are the words: **Kaykhatlayārash** [کیکهتلیارش], **Mahīṭ** [مهیط], **Hūkash** [هوکش], **Qarqar** [قرقر], **Kasar** [کسر], **Ahī** [اهي], **Tahkasar** [طهکسر], **Namwā** [نموا], **Hāmanah** [حامنه], **Shafāhah** [شفاهه]."

Asaph said, “If you have rendered the possessed person unconscious and wish to imprison the jinni inside the body, then write صابور صابور شيتا between the person's eyes and عكشيا عكشيا عطشيا on his legs and charge Hāmanah قیل أقعدوا مع القاعدین [حامنه].”

Asaph said, "If you visit a possessed person and with you is a group of scholars, and you wish to shield the possessing jinni from them, so that they will be unable to make him manifest or evoke, write the following words on either a palm leaf, silk hem, or knife, and recite them and you will see a wonder. The words are as follows: **Ṣahkatī** [صهكتی], **Hawrad** [هورد], **Hawrad** [هورد], **Tayhatamharash** [طیهتمهرش], **Harash** [هرش], **Ahrash** [اهرش], **Maylah** [میلہ], **Harash** [هرش], **Tayharash** [طیهرش], **Aktahī** [اکتھی], **Aktahī** [اکتھی], **Dahkatī** [دهکتی]. 'You see them looking at you, but they see not.' And if you wish to undo it, wash it in water and it will go away."

Asaph said, "If you wish to have any of the celestial or terrestrial **Ruhaniyyah** brought to you quicker than the flash of lightning, say the following seven names, which are a secret of the angel **Mīṭaṭrūn** [میططرون]: **Arkūsh** [ارکوش], **Kanhūsh** [کنهوش], **Kalhūsh** [کلہوش], **Kanhūsh** [کنهوش], **Armāsh** [ارماش], **Kanhūsh** [کنهوش], **Almashtarā** [المشترا], **Qāmūsh** [قاموش]. Make haste to bring me King N, king of the jinn."

Asaph said, "If someone is withholding a possessing jinni from among the major or minor spirits, or one of the kings, whether celestial or terrestrial, from you, then both he and the one withholding him will be brought quicker than the flash of lightning. Say the following names, which are the names by which the Lord created the angels who are in charge of the jinn's fore-

locks. Therefore, say it only on important occasions. You say: 'By the right of **Ṣaḥfaymashā** [سطفیمشا], **Kaklī** [ککلی], **Darash** [درش], **Hūmayash** [هومیش], **Yā Thāmanat** [یا ثامنت], **Halā** [هلا], **Hathlā-tah** [هثلاته], **Hat-hatat** [هتہتت], **Hashhashah** [هشہشہ], **Hashhashah** [هشہشہ], **Hawīl** [هویل], **Hawīl** [هویل], **Hatāyīl** [هتاییل], **Hatāyīl** [هتاییل], **Ḥamash** [حمش], **Nūsh** [نوش], **Hashūsh** [هشوش], **Mūrash** [مورش]. O angels of my Lord, bring me N and whoever is withholding him.' Thereupon they will bring him to you quicker than the flash of lightning, without effort. If you wish, you may say, 'I summon you, O company of pure spirits from among those obedient to God, Lord of the Worlds, who has the jinn and devils by the forelocks, by that which Solomon the son of David said, by God, my Lord and your Lord, Creator of all things, God of all things, who has power over all things—wherever ye may be in the kingdom of the Lord, Mighty and Majestic—by the right of **Shaṭāt** [شطاط], **Tāṭ** [طاط], **Nūh** [نوه], **Nūh** [نوه], **Ah** [اه], **Ah** [اه], **Shawāh** [شواہ], **Shawāh** [شواہ], **Anhā** [انہا], **Anhā** [انہا], **Shamakh** [شمخ], **Shamakh** [شمخ], **Asha'āl** [عشعال], **Asha'āl** [عشعال], **Ghashayāl** [غشیال], **Maznayāsh** [مزنیاش], **Maznayāsh** [مزنیاش], **Ṣabūsh** [صبوش], **Būsh** [بوش], **Markayūsh** [مرکیوش], **Mayāsh** [میاش], **Nūsh** [نوش], **Ah** [اه], **Hawāh** [هواہ], **Hū** [هو], the Lord of Light Most High who speaks with infinite speech, **Shamūs** [شموس], **Habūt** [هبوط], **Habūt** [هبوط], **Ah** [اه], **Hawāh** [هواہ], **Kaykanāsh** [کیکناش], **Kaykanāsh** [کیکناش], **Marnayāsh** [مرنیاش], **Marnayāsh** [مرنیاش], **Mayūsh** [میوش]. I am the Divine, who alone possesses Oneness.

Līkhā [ليخا], **Līkhā** [ليخا]. Descend ye upon this rebel from among the **Ruhaniyyah** (here you state his name, be he a king or otherwise, or from a tribe or otherwise, whether small or great)."

Asaph also said, "If you wish to imprison one of the Kings or spirits, even if he is in the east and you are in the west, say these names and state his name and he will be imprisoned and remain so until you free him. If someone summons you to a possessed person and you say them before reaching him, it will facilitate his matter for you, with effort on your part. Likewise, if you enter a possessed person's room and one of the scholars claiming knowledge about the spiritual sciences is with you, and you speak these names, it will restrain and bind them in their homes, and you shall command as you are commanded. Do likewise if you wish to bind their leader and their kings. The names are as follows:

ūratayāsh [مورتياش], **Anqātarūnīsh** [انقاطرونيس], **Damīsh** [دميش], **Mankafash** [منكفش], **Alwāhaynūsh** [الواهيوش], **Rūmashāsh** [رومشاش], **Tarnayūsh** [طرنويش], **Sahyarūsh** [صهبروش]. Turn ye them upside down and bind them, by the strength and power of the Creator. **Mahūbayāh** [مهوبياه]."

Asaph said, "If you wish them to be annihilated altogether, indiscriminately, then say the Names of Annihilation, as follows: **Aqwā** [اقوا], **Aynūf** [اينوف], **Kahfūf** [كهفوف], **Rūhāwuf** [وروهاوف], **Ramūm** [رموم], **Rayāq** [رياق], **Sharūf** [شروف], **Hārūf** [هاروف]. Seize them and destroy them, O **Mīṭaṭrūn**

[ميططرون], **quickly!** And witness the wonder."

Asaph related the following from Solomon the son of David: "If you enter a sitting and fear that one of the celestial or terrestrial Kings will block you, say these words before entering the house and before summoning your aides: **Karnafīsh** [كرنفيش], **Marwādīsh** [مزواديش], **Kawānaqūsh** [كوانقوش], **Marhūbasāsh** [مرهوبساش], **Marhūbasāsh** [مرهوبساش], **Sharūmīsh** [شروميش], **Bikahyārīsh** [بكهيارش], **Nadrash** [ندرش], **Rabb, Rabb**. 'He does not fear being overtaken, nor is he afraid.' 'I have protected my soul and body with God Most Great. O angels of my Lord!' Then order your aides to cling to you under your clothes and not harm you or do anything to your body, and recite these names:

Ahwarmayāt [اهورمياط], **Hūnāraṭ** [هونارط], **Hashlū** [هشلو], **Abhataṭ** [ابهتط], **Karmahayūt** [كرمهيوط], **Lāhūr** [لاهور], **Yā Nūt** [يا نوط], **Shalkarū** [شلكرو], **Mayṭ** [ميط], **Rathyāwuṭ** [رثياوط], **Tahwāyaṭ** [تهوايط], **Jibrīl** [جبريل], **Mikā'il** [ميكائيل]. Come to me, O angels of my Lord. Come ye quick as the flash of lightning, and aid me with your lights from afar lest harm befall my aides. When you enter the assembly and angels are with you, say these names: **Tūmar** [تومر], **Hūsh** [هوش], **Handūsh** [هندوش], **Lahyārash** [لهيارش], **Darakfayāsh** [درکفياش], **Arnāwush** [ارناوش], **Darnūsh** [درنوش], **Ahdaqaysh** [اهدقيش]."

"If you do not wish one of their aides to enter a house or a place in which you will be, say the following words: **Hawā** [هوا], **Shalman** [شلمن], O

Mahūk [مهوك], Fahmūk [فهموك], Darhamūk [درهموك], Anqād [انقاد], Wamāk [وماك], Sahalūk [سهلوك], Afahūlā [افهولا], Mayāk [ميك], Hālūk [هالوك]. Then order your aides to come out from under your clothes, and do whatever you wish, and your command will be obeyed without effort on your part. When you complete the operation, secure yourself and your aides with the following names, which are an amulet of encompassing light, and which the angels of Lot said, where-upon the Lord Most High veiled them from his people, so they could see neither Lot nor the angels, as the names veiled from them. You say: Mahamyashhashūh [مهميشهشوه], Lahyāmah [لهيامه], Hūmayah [هوميه], Wahashūmah [وهشومه], Fahū [فهو], Nashalūmah [نشلومه], Anūdamah [انودمه], Daṭyāmah [دطيامه]. 'We are messengers of thy Lord. They will not reach thee.' I have protected myself, my wealth, and my son with the Divine, al-'Azīm [العظيم], al-Ṣamad [صمد], ar-Rafī' [الرفيع], al-Qāhīr [القاهر], al-Badī' [البدیع], al-Qawiyy [القوي], al-Manī' [المنيع], the Almighty who has no end, the Overpowering and Glorious who cannot be harmed. Blessed is God, our Lord, the Owner of Majesty and Generosity.

COMMENTARY ON THE PENTACLE



This is the pentacle that Solomon the son of David possessed, the great Altar concerning which he made a pact with the spirits, and upon which Jibrīl [جبريل], Mikā'il [ميكائيل], Isrāfīl [اسرافيل], and 'Azrā'il [عزرائيل] sat, on the day he made a pact with the spirits.

Asaph the son of Berechiah said, "These names were revealed to Solomon the son of David in the Divine language and are beyond the comprehension of the priests from among the jinn and humankind. They charge the jinn with a great task. Whenever Solomon wished to kill an oppressive ifreet, he would unfold them, where-upon all the people, jinn and birds around him would tremble. The spiritual angels will hasten to them from your right and left. Take them out only out of necessity, and do not hasten to use them or else you will harm yourself. Twelve angels serve them. They are the ones that Ibn Ba'ura al-Farisi said were on the banner of Solomon the son of David, when the wind would subside, he would unfold it and the wind would blow anywhere he wished."

Asaph the son of Berechiah said, "If you wish to construct it, write the names on a piece of red or white silk cloth, attach this to a branch of a boxthorn, a pomegranate, or a quince, and then unfold it and you will see wonders. If you undertake this at night, light seven candles under it, pitch seven tents over them, and attach a banner identical to the main banner to each one. If it is done during the day, then put it somewhere secluded from others, and do not light anything. Moreover, it should be remote from any habitation, somewhere clean and pure. Your clothes should be clean as well. When you finish constructing it, you will have a banner raised upon four pillars above the ground before you. If a powerful possessing jinni defies you, if a discord arises between you and one of the Spiritual Kings, if one of the Kings forms a party against you and you fear for yourself, if armies of jinn join forces against you, if a sage from among the scholars charges spirits to harm you, if you want something important from a king of the jinn or human race, such as the fulfillment of lofty needs, the freeing of a prisoner sentenced to death, or the demotion of a particular individual, or if someone tyrannizes his kingdom, distance yourself from any habitation, and do not be frightened. Cast a mandal around yourself and on a mirror, lay the mirror before you, and summon the celestial Ruhaniyyah in charge of all the planets. Alternatively, you can write an amulet and banishments for yourself on some saucers, wash them off with water, and sprinkle it on the floor until it becomes wet.

You do this for fear of the Diver Jinn. In addition, write an amulet for yourself on your right side, on your left side, on your head, and below you. When they come, ask your need of them and the Divine will fulfill it for you.

"If you wish that a transgressive ifreet from among the kings be killed, carry out your command concerning him, and observe piety. Stay away from filth. Keep to cleanliness, humility and forbearance. Beware of ostentation, as it is a means of stumbling. Thank the Lord Most High for what He has given you, as it is a means of increase. If you wish to have information of news from the east to the west, ask the Traversers in the regions of the earth and they will inform you thereof. If you want them to transport you over the distance of a year's journey in a single instant, make a carpet with them, place it under you, and say the names of the Ruhaniyyah. If you wish to assist the citizens of your country against an enemy they are powerless to resist, recite the names and empower whomever you wish over him. If you want to make a pact with any of the kings of the jinn, then summon him and say: Shāh [شاه], Shāh [شاه], Ash [اش], Ash [اش], Layal [ليال], Layāl [ليال], Hālīf [حالف], Hālīf [حالف]. And when thy Lord took their descendants out from the loins of the children of Adam and made them testify about themselves, saying, "Am I not your Lord? They said, Yes. We bear witness." If he complies, covenant with him, otherwise recite the names written on the center of the pentacle and blow on him and he will burn. I have

given a summary for fear of lengthiness (the names have a thousand uses). They are the Supreme Obedience that Solomon the son of David used, and which he used to take with himself from country to country. You can use them to subordinate all the inhabitants of the Earth. Safeguard what has come to you, O scholar, and do not reveal it to an ignoramus, for he will use it for something that God Most High does not approve of. Safeguard them, just as I have told you.



"If you wish to kill a king, draw the pentacle on a clean piece of parchment and draw a figure in the center of it. Then write the first line—the one in the uppermost part of the center of the circle—on its neck, the right line, to the right of it, the left line, to the left of it, and the two names that are in the lowermost part of the center of the circle, on the center of it, and command as you wish. When you wish to kill him, draw a figure of him, say his name, and insert a knife into any name or letter in the figure you wish and he will be killed. If you wish to beat him, then beat the figure with a rope fixed to a pomegranate branch.

"These are the names of the ifreets who serve the pentacle: al-Madhab [المذهب], Yazīd ibn al-Hakīm [يزيد بن الحكيم], 'Umar ibn Jābir [عمر بن جابر], Fayqaṭūsh [فيقطورش], Marqīl [مرقيل], Abū Ma'shar [أبو معشر], Abū al-Rahab [أبو الرهب], Abū al-Hakam [أبو الحكم], 'Abd al-Rahmān al-Mukhtib [عبد الرحمن المختب], al-Humayl [الهميل], the Invisible Flyer, Abū al-Hawl [أبو الهول], 'Asif al-Riyāh [عاصف الرياح], Sakhr [صخر], Shamardal the Flyer [شمردل], Khandash [خندش], Naykal [نيكل], Shāmḥūrash [شمهورش], Burqān [برقان], Zawba'ah [زوبعة], Maymūn as-Saḥābiyy [ميمون الصحابي], Maymūn al-Ghamāmiyy [ميمون الغمامي], Maymūn al-Kanāwī [ميمون الكناوي], Samlaq the Flyer [سملق], and al-'Amlāq [العملق]. They are the servants of the pentacle, they are twenty-four ifreets.

The following are the four ifreets in charge of the four corners of the carpet of Solomon the son of David: Damrayāṭ the Ifreet [دمرياط], Shūghāl [شوغال], Hadlabāj [هذلاباج], and Ṣay'atī [صيعتي]. This their secret and their subjugation:

Say: Shahashlaṭūsh [شاهشلطوش], Shaṭīṭ [شطيط], Ṭafakūsh [طفكوش], Hājaj [حجج], Kashkash [كشكش], Lay'atūsh [ليعتوش], Shahash [شاهش], Laṭūsh [لطوش]. Obey your Creator, O company of ifreets!

Following is a conjuration to the Ruhaniyyah in charge of the carpet. It is called 'the Helpful Conjuration.' For several hours of the daytime, the angels, the jinn of the sky, the airy jinn, the watery jinn, the jinn of the trees, the earthy jinn, the fiery jinn, the Tempters, and the Snatchers in charge of the children of Adam gather round it. It consists of eighty words. It is the Spiritual Conjuration and has three hundred uses. Therein are the names written in the center of the Sun, the three names written in the center of the Moon, the names written in the center of Mars, the names written in the center of Mercury, the names written in the center of Jupiter, the names written in the center of Saturn, the seven names by which the Lord created humankind, the seven names by which God created the angels who are in charge of the trees and plants, five names that magicians from among the jinn and of the land of Babel would use, and the seven names written in the center of the Talisman. Among them is also the Expediting Name, which you write on a citron leaf, wash off with rose

water and honey from an unfumigated comb, and give to drink to whomever you wish to be inflamed with your love. Additionally, if you write it on a clean parchment with the blood of a martin and rub it on the head of a beast, it will obey you. You can do the same to a human. It has countless uses."

THE SYRIAC CONJURATION

After the first spiritual glorification, say: Arī [اری], Arī [اری], Kafaytā [كفيتا], Kafaytā [كفيتا], Shalshahīsh [شلشاهش], Shalshahīsh [شلشاهش], Malshahīsh [ملشاهش], Malshahīsh [ملشاهش], Ahyalīl [اهليل], Ahyalīl [اهليل], Haybūl [هيول], Haybūl [هيول], Maltīt [ملتيت], Maltīt [ملتيت], Kalkayām [كلكيام], Kalkayām [كلكيام], Ahyal [اهيل], Ahyal [اهيل], Kalkathūm [كلكتوم], Kalkathūm [كلكتوم], Arayrī [اريري], Arayrī [اريري], Answer me, answer me, Akyāhūm [اكياهوم], Akyāhūm [اكياهوم], Kalkayā'il [كلكيايل], Kalkayā'il [كلكيايل], by Damlākh [دملاخ], Barākh [براخ], Barākh [براخ], Hayṭayā'il [هيطاييل], Hayṭayā'il [هيطاييل], Arbāb [ارباب], Yā Rabb [يارب], Haytanākh [هيتناخ], Haytanākh [هيتناخ], Maltayāhūkh [ملتياهوخ], Maltayāhūkh [ملتياهوخ]

[ملتياهور], **Aqṭalah** [اقلطه], **Ayṭalah** [عيطله], **Ajrayā'il** [طيلهور], **Ṭaylahūb** [طيلهور], **Ṭaylahūb** [طيلهور], **Taylahūb** [طيلهور], **Taylaṭūb** [طيلطوب], **Haybawuṭ** [هيباوط], **Haybawuṭ** [هيباوط], **Kaylayā'il** [كيليانيل], **Kaylayā'il** [كيليانيل], **Kalmayā'il** [كلميانيل], **Kalmayā'il** [كلميانيل], **Damlākh** [دملاخ], **Barākh** [براخ], **Barākh** [براخ], **Jawlā** [جولا], **Jawlā** [جولا], **Haylā** [هिला], **Haylā** [هिला], **Shamlā** [شملا], **Shamlā** [شملا], **Staṭāf** [استطاف], **Staṭāf** [استطاف], **Ṣaṭīf** [صطيف], **Ṣaṭīf** [صطيف], **Maṭūf** [مطوف], **Maṭūf** [مطوف], **Khaṭāf** [خطاف], **Khaṭāf** [خطاف], **Tāyif** [طاييف], **Tāyif** [طاييف], **Sha'dayāsh** [شعدياش], **Sha'dayāsh** [شعدياش], **Wardayāsh** [وردياش], **Shara'ūn** [شراعون], **Shara'ūn** [شراعون], **Jawḥashām** [جوحشام], **Jawḥashām** [جوحشام], **Maylā** [ميلا], **Maylā** [ميلا], **Salṭālīn** [سلطالين], **Salṭālīn** [سلطالين], **Mahlawān** [مهلوآن], **Mahlawān** [مهلوآن], **Khabyaṭānā** [خييطانان], **Abarūsh** [ابروش], **Jarūsh** [جروش], **Kalūsh** [كلوش], **Kalūsh** [كلوش], **Taqshar** [طقشر], **Taqshar** [طقشر], **Shalāmīn** [شلامين], **Raṭqash** [رطقش], **Raṭqash** [رطقش], **Shalīm** [شليم], **Shalīm** [شليم], **Kashāshūn** [كشاشون], **Kabshāshūn** [كبشاشون], **Yabtalāh** [يبتلة], **Haytalāh** [هيتلة], **Haytalūm** [هيتلوم], **Haytalūm** [هيتلوم], **Maltāhā** [ملتاه], **Maltāhā** [ملتاه], **Hayāl** [هيال], **Hayāl** [هيال], **Han** [هن], **Han** [هن], **Khaf** [خف], **Khaf** [خف], **Shadah** [شده], **Shadah** [شده], **Dayf** [ضيف], **Dayf** [ضيف], **Dalkham** [دلخم], **Dalkham** [دلخم], **Kashkam** [كشكم], **Kashkam** [كشكم], **Barūqā** [بروقا], **Barūqā** [بروقا], **Kashtah** [كشته], **Kashtah** [كشته], **Kashlā** [كشلا], **Kashlā** [كشلا], **Kashnadā** [كشندا], **Kashnadā** [كشندا], **Aqtaham** [عقته], **Aqtaham** [عقته], **Yūqatam** [يوقتم], **Yūqatam** [يوقتم], **Taqūfah** [تقوفه], **Taqūfah** [تقوفه]

Taqūfah [تقوفه], **Dareayāwub** [درتياوب], **Dareayāwub** [درتياوب]

This is the secret Expediting Name, of which the masters make mention Yūh, Yūh, by Hayhalayūh [هيهاليوه], Hayhalayūh [هيهاليوه], Alārakyāz [الاركياظ], Alārakyāz [الاركياظ], Haybūr [هيبور], Haybūr [هيبور], Kasaryāwub [كسرياوب], Kasaryāwub [كسرياوب], Alshaqūm [عشقوم], Alshaqūm [عشقوم], Alshāqash [عشاقش], Alshāqash [عشاقش], Mahrāqash [مهراقش], Mahrāqash [مهراقش], Aqshāmaqash [اقشامقش], Aqash [عقش], Tahshiz [طهشيز], Ehieh Asher Ehieh Quddūs [قدوس], Quddūs [قدوس], Lord of the angels and the Spirit, Ahyatān [اھيتان], Rakshān [ركشان], Kasklak [كشلك], Qashalmaqash [قشلمقش], Qashalmaqash [قشلمقش], Rāsh [راش], Ayshūyaqash [ايشايقش], Tadar [تدر], Tayār [تيار], Tayār [تيار], Kaytāl [كيتال], Hayāhūm [حياهم], Bayāshūm [وبياهم], Alyāham [علياحم], Wabahāyam [وبهايم], Taltayākh [طلطياخ], Ahyākam [احياكم], Rafyādīm [رفياديم], Ashyāram [عشيaram], Jaryākam [جرياكم], Jabarūt [جبروت], Jabarūt [جبروت], Alyāham [علياحم], Hajbāwut [حجابوت], Warawāyab [وروايب], Sharyā [شريا], Awalīn [عولين], Awalīn [عولين], Kalkalahūj [كلكلهوج], Kalkalahūj [كلكلهوج], Jarkhayāl [جرخيال], Jarkhayāl [جرخيال], Yakṭashah [يكطشه], Yashtamah [يشطمه], Anjahaf [عنجهف], Sanah [فوخ], Sanah [فوخ], A'ahakān [ععكان], Fūkh [فوخ], Ka'aydākh [كعيداخ], Asmaylāh [عسميلاه], Ah [اه], Ah [اه], Quddūs [قدوس], Quddūs [قدوس]

Lord of the angels and the Spirit; Laṣashmah [لطشمه]; Hah [هه]; El; Quddūs [قدوس], who is capable of whatsoever He wills; Ṣaylayākhūt [صليايخوت]; Arbāhūt [ارباھوت]; Yā Baṣarhaytā [بصرھيتا]; Yā Lamahaytā [لمھيتا]; Aḥbāyashā [احبايشا]; Haytalāmatā [ھيتلامتا]; Matūbā [متوبا]; 'Alkamashā [علكمشا]; Falmalhayā [فلملھيا]; Yaṭikh [يطيخ]; Yaṭam [يطم]; Taythā [طيثا]; Hamā [حما]; Hamaythā [حميثا]; Hathaythā [ھيثا]; El Shaddī; El; Khūsh [خوش]; Shandalūn [شندلون]; Shandalūn [شندلون]; Yā Handawān [يا هندوان]; Yā Malikhā [يامليخا]; Azrayā [ازريا]; Azrayā [ازريا]; Subbūh [سبوح]; Subbūh [سبوح]; Quddūs [قدوس]; Quddūs [قدوس]. Lord of the angels and the Spirit; Aldākh [الداخ]; Danshalākh [دنشلاخ]; Wanāshākh [وناشاخ]; Mar'āwī [مرعوي]; Maṣrāyīm [مصرييم]; Tzabaoth; 'Abadūyā [عبدويا]; Alhaybā [الھيبا]; Aylahā [ايلاھا]; God of the angels and the Spirit; Yāh [ياه]; Yah [يه]; Yah [يه]; Yah [يه]; Yah [يه]; Quddūs [قدوس]; Quddūs [قدوس]; Asal-bawā [اسلبوا]; Ṭawāshah [طواشه]; Bakhyā [بخيا]; Balyā [بليا]; Qalyā [قليا]; Mashdīd [مشديد]; Falbāwum [فلباوم]; Daḥūt [دحوت]; Akhwā [الخوا]; [x2]; Lamyāh [المياه]; Lā [لا]; Harāj [حراج]; Rawad [ارود]; Zayd [زيد]; Adam [ادم]; Dayūsh [ديوش]; Qalnaṣūdam [قلنصودم]; Yashāṭūr [ياشاطور]; [x2]; Falqahaṣūdam [فلقھصودم]; Arfāf [ارفاف]; Armayārūsh [ارمياريوش]; Kashrayāwub [كشريابوب]; Damareithā [دمرئيثا]; Wamareayā [ومرئيا]; Artayād [ارتيااد]; Yālīn [يالين]; Mayārah [مياره]; Damarkūsh [دمركوش]; Dayāṭūr [دياطور]; Laḥtatar [لحتتر]; Amīn [امين]; Dād [داد]; Madād [مداد]; Yūyah [يويه]; Qalayṭayūh [قلايطاوه]; Yūthar [يوثر]; Fūthar [فوثر]; Adād [اداد]; Ad-

mād [ادماد]. I conjure you, O company of jinn, devils, ifreets, giants, ghouls, tempters, and Danāhishah [دناھيشه], and you, O Burqān [برقان]; and by the right of the names of your Lord which are in this conjuration, and their sanctity unto you, to come from where ye are, by these words, and (here you state your need). Whosoever of you disobeys this has disbelieved, disobeyed, and rebelled.

THE BURNING NAMES

THE BURNING NAMES

They are the names with which you torture the spirits. If a Wind disobeys you, write these names on a piece of paper and beat it with a pomegranate branch. They are the following names:

عط ۱۱۱۱۱ ۹ طحمة عهله

This is for all the tribes of the jinn. You write it on the possessed person's palm and recite it. It has powerful ifreets. It is as follows: "Aṭlat [اطلت], Qūsh [قوش], Aṭaysha'ūsh [اطيشعوش], Qūrūsh [قوروش], 'Akaykayūsh [عكيكيوش], Tabaykar [طبيكر], 'Akaykawā [عكيكاوا], Harmayā [وختينا], Wamaryā [ومريا], Wakhathaythā [وشختنا], Shahūsh [شهوش], Shatwāh [شتواه], Nashūh [نشوه]."

EXTRACTED SECRETS
CONSISTING OF NAMES

First Secret: For 'Umar ibn Jābir [عمر بن جابر],
You say: You are my Lord, Tharam [ثرم], Ha-
sham [هشم], Mā Tharmān Hayhā [ما ثرمان حيه]

Second Secret: For Mahāqīl [مهاقيل]. You say these names: Yā Wanwā [يا ونا], Yā Baryā [بريا], Atā [اتا], Rabwāl [ربوال], Ash [اش], Shāshā [شاشا], Ayan [اين], Kālīsh [كالش], Maḥma‘ar [محمعر], Yābahā [يا بها], Kālā [كالا], Tashrīn [تشرين], Ṭahaykh [طهيح], Haykh [هيح], Aza‘at [ازعت], Aza‘at [ازعت], Obey my command, O Mahāqīl [مهاقيل], by the right of these names.

Third Secret: For Faḡlaṣh [فقطش]. You say, Abraṡā
[ابريا], Baṡayr [بطير], Asyār [أسيار], Ashāqūr [اشاقور],
Ashqār [اشقار], Aqfad [اقفد], Dayā [ديا], Walam [ولم]
Dasharūkh [دشروخ], Alham [الهم], Aywālāl [ايواله]
Alam [الم], Alūyan [الوين], ‘Amā [عما], Aqwāṡir [اقواطير].
And they imagine kinship between Him and the
jinn, whereas the jinn know well that they will
be brought. Answer, O sincere servants of the
Lord!

Fourth Secret: For Shajaljalash [شجلجلش] in Indian. You say: Awwam [اوم], Nawī [نوي], Namū [نمو], Bahkaythawā [بهاكيتوا], Shahramat [شهرمت], Shadhab [شدهب], Hāthayth [حاتيث], Shalā [شلا], Hakshah [هكشه], Laynawā [ليناوا], Radī [ردي], Mayah [ميه], Hayah [هيه], Thaynah [ثينه], Anshayah [انشيه], Ayshatah [ايشته], Mandalah [مندله], Jahah [جهه], Jahah [جهه], Shafah [شفه], Dāqād [داقاد], Yadwī [يدوي], Baydā

[بیدل] **Shafāhah** [شفاهة], **Make haste, O Shajaljalash** [سجلجلش], and obey my command, by the right of these names."

Fifth Secret: For Malik ibn 'Uryah [مالك بن عرية], in Indian. You say: **By Hak 'aj** [مكع], **Layhajlakh** [ليحجلخ], **Shaqār** [شقر], **Taltahīkh** [تلتيهيخ], **Tak-hashīkh** [تكهشيخ], **Laylakh** [ليخ], **Lakh** [لخ], **Taykah** [تيكه], **Layjahā** [ليجها], **Raqash** [رقش], **Hakmash** [هكمش], **Hashrā** [رقه], **Yazlah** [يزطه], **Yarhashān** [يرهشان], **Raqah** [رقه], **Hakaylahashū** [هكيلحشور], **Kakash** [ككش], **Faylabarā** [فيلبرا], **Ayṭaṭar** [ايططر], **Tūrash** [طورش], **Hasten, O Mālik ibn 'Uryah** [مالك بن عرية], and obey my command, by the right of these names.

Sixth Secret: For 'Āmūdayā [عاموديا], in Indian. You say: **Namū** [نمو], **Shaydīkh** [شيدبخ], **Hāmandī** [حامندي], **Hāmandī** [حامندي], **Yūrashīr** [يورشير], **Kayāl** [كيال], **Mālah** [ماله], **Ay** [اي], **Samī** [سمي], **Dhī** [ذي], **Sam** [سم], **Mahyam** [مهيم], **Shām** [شام], **Samārahūl** [سمارهول], **Marhūb** [مرهوب], **Aykal** [ايكل], **Yūyūlash** [يويولش], **Mānash** [مانش], **Shūn** [شون], **Shūrī** [شوري], **Yūmahī** [يوماهي], **Yarāhā** [يراها], **Barmāhī** [برماهي], **Wamāhī** [وماهي], **Laṭrah** [لطره], **Laṭrah** [لطره], **Hayā** [هيا], **Hayā** [هيا], **Shāhā** [شاه], **Tahmayah** [طهميه], **Lahmayah** [لهميه], **Shūrā** [شورا], **Shūt** [شوت], **Taṭlī** [تطلي], **Shūrā** [شورا], **Yakwī** [يكوي], **Kashṭah** [كشته], **Ay** [اي], **Nāy** [ناي], **Shaqṭafah** [شقلفه], **Hurry, O 'Āmūdayā** [عاموديا], **King of the Generation, the Smoke, by the right of these names.**

Seventh Secret: For Zunbūr [زنبور], You say: **Hoh** [حوه], **Hoh** [حوه], **Adam** [ادم], **Takmahash** [تكمهش], **Qareayānah** [قرتيانه], **Shawqar** [شوقر], **Ghānah** [غانه], **Rath** [رث], **Tharmānah** [ثرمانه], **Yāshah** [ياشه], **Yā Rawājāyah** [ياروالياه], **Yā Shah** [ياشه], **Yadlawā** [يدلوا], **Baqayāmah** [بقيامه], **Thathah** [تته], **Qawah** [اقوه], **Yā Hayy** [ياحي], **Tāhī** [تاهي], **Tayshāl** [تيشال], **Yathnāyam** [ياثنايم], **Kajam** [كجم], **Kajam** [كجم], **Hakrī** [اكرري], **Badhayah** [بدهي], **Tharhayah** [ثرهيه], **Barhayah** [برهيه], **Bādayah** [باديه], **Tāthayā** [طاثيا], **Kashṭah** [كشته], **Kashṭah** [كشته], **Tārayā** [طاريا], **Tārayā** [طاريا], **Taqyawā** [تقيوا], **Shar** [شر], **Laythayātayad** [ليثايتيد], **Anshadī** [انشدي], **Jandī** [جدي], **Hawsham** [هوشم], **Marqash** [مرقش], **Ashfāhah** [اشفاهه], **Haste, O Zunbūr** [زنبور], and **Mashlā'ib** [مشطاعب], and obey my command."

Eighth Secret: For Maymūn [ميمون] and **Bilāl** [بلال], in Indian. Say: **Shak-khalklāyāhish** [شكخكلياهايش], **Warajūr** [ورجور], **Ta'shī** [تعشي], **Qashkandūrash** [قشكندورش], **Kayūd** [كيود], **Tayū** [طيو], **Tayūsh** [طيوش], **Hayṭayah** [هيطة], **Lawraqash** [لورقش], **Ṣaṣlayahūrash** [صصليهورش], **Answer, O Maymūn** [ميمون], and you, **O Bilāl** [بلال], by the right of these names.

Ninth Secret: For Hāmand [حامند] and **Qaṭrabah** [قطربه], in Indian. Say: **Adam** [ادم], **Am** [ام], **Mastadh-karah** [مستدكره], **Hāmandī** [حامندي], **Yūsh** [كوش], **Kayāl** [كيال], **Aqshar** [اقشر], **Hashar** [هشر], **Dī** [دي], **Dī** [دي], **Rī** [ري], **Rī** [ري], **Yā Yakṭam** [يا يكل], **Kal** [كل], **Kal** [كل], **Ham** [هم], **Ham** [هم], **Kal** [كل], **Kal** [كل], **Basharshūsh**

[بشرشوش]. **Answer forthwith, O Hāmand** [حامند] **and Qaṭrabah** [قطربه], **by the right of these names.**

Tenth Secret: For Far'īshā [فرطيشا] **in Indian. Say:** **Aqrāh** [اقرأه], **Aqrāh** [اقرأه]; **Qaymā** [قيما], **Qaymā** [قيما]; **Kahshā** [كهشا], **Kahshā** [كهشا]; **Tashī** [طشي], **Tashī** [طشي]; **'Abathī** [عبيثي], **'Abathī** [عبيثي]; **Ghāshī** [عاشي]; **by thy Lord, Ash** [اش]; **Asham** [اشم]; **Shawā** [شوا]; **Asbaqāhayāl** [اسبقاهيال]; **Shawā** [شوا]; **Yashmā** [يشما]; **Khafūsh** [خفوش], **Khafūsh** [خفوش]; **Famā** [فما]; **Sarhā** [سرها]; **Aqnūfā** [اقنوطا]; **El, El, Shaddī, Khaj, Khaj, Khaj, Khaj, Astamar** [استمر]; **Khajaj** [خجج]. "It is from Solomon, and it is in the name of the Divine, Most Merciful and Compassionate, saying, "Be not ye arrogant against me, but come ye unto me subservient."

Eleventh Secret: For 'Umar ibn Jābir [عمر بن جابر], **in Indian. Say:** **Shadmasharah** [شدمشره], **Shadmayash** [شدميش], **Rawinash** [رومنش], **Faqdas** [فقدس], **'Unayash** [عونيش], **Mūyadarsh** [مويدرش], **Qak'ash** [قكعش], **Qayūsh** [قيوش], **Quddūs** [قدوس], **Qaṭrāsh** [قطراش], **Halqash** [هلقش], **Qaṭrāsh** [قطراش], **Dayāyāsh** [ديايش], **'Asharāsh** [عشراش], **Wajūshīr** [وحوشير], **Dūshīr** [دوشير], **'Arūsh** [عروش], **Tarūsh** [تروش], **'Unayash** [عونيش]; **Darūnayash** [درونيش], **Qaytash** [قيطش], **Dajlafī** [دجلفي], **Laytash** [ليتاش]. **Haste, O 'Umar ibn Jābir** [عمر بن جابر], **by the right of the names.**

Twelfth Secret: For Mahāqīl [مهاقيل] **This is in Indian, and is for conjuring. Say:** **Shakashā** [شكشا], **Mahāqāl** [مهاقال], **Mayah** [ميه], **Mandam** [مندم], **Barmamdam** [برمندم], **Barmayah** [برميه] **O Zawba'ah** [زوبعة], **Faqīm** [فقيم], **Lahū** [له], **Fāqir** [فاقر], **Shamūkām** [شموكم], **Kashar** [كشر], **Lahā** [له], **Aksar** [اكسر], **O Da'nash** [دعنش] **and Da'ūsh Kawkahā** [دعوش كوكها]! **I am the messenger of Solomon. I conjure you, by the right of the Creator and the seal which encircles you, by the right which Mara'ūshā** [مرعوشا] **has over ye, O Mahāqīl** [مهاقيل], **by the right which Kajlash Taljāsh** [كجش تلجاش] **has over ye, O Shamwīl** [شمويل], **by the right which 'Aytūl** [عيطول] **has over ye, O Zawba'ah** [زوبعة], **and by the right that Marṭayūsh** [مرطيوش] **has over ye, O Dahnash** [دهنش], **to come unto me from wheresoever ye hear me, from the places unto which ye are devoted. "Those who oppose Allah and His messenger shall be among the lowest. God has decreed: 'I will most certainly prevail, I and my messengers.' Indeed, the Divine is strong and almighty." Jarash** [جرش], **Sharash** [شرش], **Shayratash** [شيراتش], **Hātūr** [هاتور], **Yā Sakh** [يا سخ], **Ra'ūb** [رعوب], **Shaṭamūth** [شطموث], **Ba'dīd** [بعديد], **Fayūkh** [فيوخ], **Dawkatay** [دوكتي], **Wakazbayā** [وكرزيا]. **By Yā Shafīf** [يا شفيف شفاها], **haste, haste. I conjure you, O company of four kings, by the right of these names, to answer obediently and quickly, by the leave of the Lord of the Worlds.**

THE SECRET OF THE SPIRITUAL
BEINGS IN CHARGE OF THE NIGHTS
AND DAYS, AS EXTRACTED FROM
THE BOOKS OF MYSTERIES BY
ASAPH THE SON OF BERECHIAH

אסא בן ברכיה מלך יהודה

He said, "If you wish to undertake an important task that is difficult for you, then recite these names and say whatever you will and it will be accomplished quicker than the flash of lightning. Utter them only in a state of cleanliness. These are the names: Awmathikh Namū [אומתיק נמו] (x211), Abshakhaythā [אבשחינא], Maṣamaythā [מסמינא], Awmathikh [אומתיק], Abaṭūshī [אבטושי], Yā Lākhā [יא לאחא], Awmathikh [אומתיק], Tūlā [טולא], Naydah [נידה], Awmathikh [אומתיק], Bashkhaytathā [בשחינא], Nalnata [נלנא], Awmathikh [אומתיק], Yahmū [יהמו], Tawār [טואר], Hathaythā [החינא], Alahī [אליהי], Faynazar [פינזר], Awmathikh [אומתיק], Bahāy [בהאי], Alahā [אלהא], Rayāṭalak [ריאטאלק], Yarhan [ירחן], Mareāl [מרעאל], Hānī [חאני], Madshan [מדשאן], Mashalayshākh [משלישאח], Baqshaṭā [בקשאטא], Ta'tata'laf [טאטא'לאפ], Alūkh [אלوخ], Barayqawāsh [בריקואש], Malākhā [מלאחא], Alahā [אלהא], Lāwayt [לאויט], Awrātakī [אוראטיקי], Qaṭlā [קטלא], Yaqlalakh [יאקלאח], Amīn [אמין], Amīn [אמין]."

אסא בן ברכיה מלך יהודה

THE NAMES WITH WHICH
THE LORD CREATED THE
SEVEN PLANETS

The sage Ma'adayūs said, "These are the names with which God created the seven planets."

First Secret: For Saturn. You say: Hākh [חאח], Lūkhākh [לואחא], Bashālikh [בשאלח], Maklahikh [מקליח], Quddūs [קדוס], Quddūs [קדוס], Lord of the angels and the Spirit. Answer ye me, by the right of these pure names!

Second Secret: For Jupiter. You say: Takh [טאח], Ghāmi' [גאמיז], Jaymad [גיימד], Kandaryūd [קנדריווד], Knower of all things before they exist. Hasten, O inhabitants of Jupiter!

Third Secret: For Mars. You say: Karūnāy [קרונאי], Jahārash [גהארש], Jahmarash [גהמרש], Shafi' [שפיג], Tīt [טיט], O inhabitants of Mars, answer me obediently.

Fourth Secret. For the Sun. You say: "Blessed is the Light of Light, the Director of Affairs. O Hīkh [هيك], O Hīkh [هيك], Yāh [ياه], Yāh [ياه]. Hasten, O inhabitants of the Sun!

Fifth Secret. For Venus. You say: "Khajāh [خج], Haylākh [هلاخ], Maklāj [مكلاج], Tahshayrah [طهشير]. O Venus! Hasten. O Zawba'ah al-Dhirā' [زوبعة الذراع]!

Sixth Secret. For Mercury. You say: Has [هت], Has [هت], Sharat [شرت], Marat [مرت], Ayrat [ايرت], Ay-walat [ايولت]. Hasten, O Burqān [برقان].

Seventh Secret. For the Moon. You say: Aṣānayā [اصانيا], A'ākayā [اكايا], Ahashtahā [اهشتها], Fā'almā [فاعلما]. Hasten, O Abya' [ايبض], by the right of these names!

SPELLS REQUIRED FOR
MAKING A POSSESSING
SPIRIT MANIFEST HIMSELF
IN DIRE SITUATIONS

With the grace and aid of the Lord, we shall begin with the following: If someone brings a possessed person to you, and

you wish to make his possessing jinni manifest himself, ask about his condition. If they say that he has seizures and speaks, or that he has seizures but his mouth does not contort, you know that it is a genuine Wind from among the jinn. If they say that he has seizures but does not contort, or that a sour-smelling vomit ejects from him, you know that it is one of the phlegmatic spirits and not a Wind from among the jinn; it is of nature. If you hear that he has seizures at the start or end of the night while he is standing, then know that his nature is composed of black bile. If you hear that he has seizures while he is awake on the odd days of the start of the month—the third, fifth, seventh, or ninth—then know that it is from al-Thawklab (the spell and remedy for which will come shortly, Allah Most High willing). If, when he has seizures, he does not drool, his vision is good, he lowers his gaze, and bows his head, it is definitely a jinni; so begin his treatment, and seek help for him from the Divine—the Creator is God. Sit the possessed person down alone and write the following names on his palm and the spirit will manifest himself, regardless of who he is.

Asaph the son of Berechiah said, "When the Pact was revealed to Solomon by the Divine, Mighty and Majestic, every king dictated his pledge, seal, pact, amulet, cure, and reproof to him. If you seek spells from Solomon the son of David for making a possessing jinni manifest himself, I have not seen a spell as good as this one dictated to him, which employs the pentacle."

[بهمیش] Bahamīsh [مهلوشخ] Mahlūshakh, [طلطیش] [ریمیوش] Rayhamayūsh, [شهیة] Shahyah, [شاهیة] Shayhash, [طهش] Tahash, [سافکھ] Şaṭfakh, [شهووش] Shahūsh, [هقایتش] Haqlaytash, [تمهاتیة] Tamhātayā, [دهش] Dahash, [فهم] Faham, [اغیونا] Aglayūnā, Hasten ye, by the right of these names. Then blow on his face and his possessing spirit will be made to manifest.”

DISCOURSE ON THE
CARPET

Including, its uses, its benefits, instructions on how to use it in the circles, circle casting, the setting of seals out under the stars, and instructions on how to use this noble group pleasant to the spiritual sciences.

Know that only through its conditions, directions, and exercises, can one accomplish anything of the sciences. Therefore, keep your body and clothes clean, avoid sleep and eating unlawful food, and have awe of the Creator. As has been mentioned, use a carpet made of parchment, or of something else, such as a small tent.

on which you write the names mentioned at the beginning of the book. When you summon spirits while on the carpet, you shall be in either a desolate region or a house remote from any habitation. Let your spiritual exercise last for seven weeks, three weeks, or one week, which is the minimum. Whoever wishes to observe spiritual exercise shall by no means sleep at night, unless sleep overtakes him by force. Let him persist in reciting the conjuration. He should also be in a state of cleanliness, for he will see the spirits in his sleep, then in wakefulness. Let his sleep be in the daytime, from midmorning to noon; he should not sleep after midafternoon or dawn. Let him persist in asking forgiveness of the Lord and earnestly entreating Him. If your service is to a terrestrial or celestial servant from among the angels in charge of the Brilliant Planets, fashion the seal according to the planet's glyph, when the planet is in its exaltation, on its day, and let your clothing and carpet correspond to its color and incense. Lastly, let your conjuration be written on the previously mentioned carpet, for it will be more complete."

The one hundred names written on the front end:

‘Awīl [عويل]; **Azarīl** [عزريل]; **Amānīl** [عمانييل]; **Salīṣah** [صليصة]; **Samsayūl** [صمصيول]; **Khaymash** [خيمش]; **Daymash** [ديمش]; **Hārish** [هارش]; **Qārish** [فارش]; **Haydarash** [حيدررش]; **Khūṭṭāf** [خطاف]; **Jawī** [جولي]; **Jammahīsh** [جمنهيش]; **Jayd** [جيد]; **Nash** [نش]; **Qaysh** [قيش]; **Makhtālīsh** [مخطاليش]; **Hayūlā** [هيولا]. **By**

Sha'lāsh [شعلاش], Mardāsh [مرداش], Qayūsh [قبوش], Ahlayl [أهليل], Haybūt [هيوت], Halyāwut [هلياوت], Awkhadi [اوخدي], Lāhasan [لاحسن], Šatāšif [صناصيف], Ahmaylakh [اهمليخ], Mahlūkh [مهلوخ], Damlūkh [داملوخ], Šardāsh [صرداش], Markūsh [مركوش], Taqash [طفش], Shalāmīn [شلامين], Salām [سلام], Ah [اه], Wāh [واه], Yah [يه], Yahū [يهو], Shadah [شده], Shadah [شده], Jabarūt [جبروت], Jabarūt [جبروت], Jabrayānīl [جبريانيل], Hawrā [حورا], Salkaf [سلکف], Salkaf [سلکف], Salālat [سلطلط], Shaltā [شلط], Maṭā [مط], Makfakaf [مکفکف], Kaf [کف], Malakā [ملکا], Wabāghani [وباغني], Bārīkh [باريخ], Qadayshā [قديشا], Ehieh Asher Ehieh, Abarīkh [ابريخ], Yārīkh [باريخ], 'Anī [عني], Bārīkh [باريخ], 'Abarāt [عبرات], Bārīkh [باريخ], Baydalakh [بيدلخ], Bayrūkh [بيروخ], Basṭūr [بسطور], al-Nūr [النور] — "And verily it is a tremendous oath, if ye but knew." By Hā Mīm 'Ayn Sīn Qāf [حم عسق]. "The trumpet will be sounded, and all who are in the heavens and all who are in the earth will swoon except such as God wills." 'And all will come to Him, humbled." By Kahaṭūl [كهطول], Malākh [ملاخ], Barākh [براخ], Tayshā [طيشا], Ahmāḥamaythā [احماحميثا], Subbūh [سوبوح], Quddūs [قدوس], Shaddī, Awālīm [عواليم], Mašarāyam [مصاريم], 'Ash'āsh [عشعاش], Mardāsh [مرداش], Šaghrā [صغرا], Ramash [رمش], 'Awālīsh [عواليش], Tamāghūsh [ماغوش], Hamalūqash [هملوقاش], Sa'ayrāsh [صعيراش], Tanash [تنش], Qaṭahar [قطهر], Qaṭāmīsh [قطاميش], Sha'qūsh [شعقوش], Razayūsh [رزيوش], 'Ayūsh [عيوش], Daryūsh [دريوش], Qaybakāsh [قيبكاش], Ash [اش], Shamālūsh [شمالوش], Aqmāyash

[عقمایش], Darmāyash [درمايش], Darmash [درمش], Hasten! Hasten!

The fifty noble, majestic names written on the right side:

Yahlayūh [يهليوه], Karkayāt [كرکياط], Hayūr [هيور], Kashayrayāwub [کشيرياوب], Ahmalīm [اهمليم], Sha'yahūsh [شعيهوش], Hawālīm [حواليم], 'Abdalīm [عبدليم], Qasharaym [قشريم], Tūshalīm [طوشليم], Tūshāl [طوشال], 'Alshāqash [عشاقش], Mahrāqīsh [مهرافيش], Taqlā [طقلا], 'Aqayl [عقل], Habayd [هبيد], Rashwā [رشوا], Shaqīm [شقيم], Rafūsh [رفوش], Daqyāshīm [دقياشيم], Sarākhīl [سراخيل], Damāqīr [دماقير], Dahayūl [دهيول], Hū [هو], Hawṣayāl [هوصيلال], Qūsh [قوش], Marayūsh [مريوش], Qayūsh [قبوش], Mārīsh [مارش], 'Afkal [عککل], Shaykal [شیکل], Shahāṭash [شهاطش], Yakławush [يکلوش], Kal [کل], Wash [وش], Dayūsh [دبوش], Barkhārīsh [برخاريش], Jahah [جهه], Šafyah [صفیه], Jawdarah [جودرة], Marah [مره], Yūyah [بويه], Darāsh [دراش], Damhalājash [دمهلاجش], Tarūsh [طروش], Karūsh [کروش], Hayūm [حيوم], Qayyūm [قيوم], Ilāhā [الها], Rabba [ربا], Qadīsā [قديسا].

The fifty names written on the left side:

Abā [ابا], Ilāhā [الها], By Sha'yādh [شعباذ], Yawratālash [يورطالاش], Mahrāqash [مهرافش], Maykhā [ميخا], Tahaysh [طهيش], Talash [طلش], Dar'āsh [درعاش], 'Ashqash [عشقش], Tareīb [ثرنيب], Marātīl

[مراتیل], **Barhayūd** [برهیود], **Raqāyal** [رقایل], **Barqīl** [برقیل], **Wāsh** [واش], **Lamāsh** [لماش], **Ṭaqyāsh** [طقیاش], **Ṭaymarūsh** [طیمروش], **Hārish** [هارش], **Lāwush** [لاوش], **Faṣaṣ** [فصص], **Habarnab** [حبرنب], **Hawāṭil** [هواطیل], **Kalkanūsh** [کلکنوش], **Rahūsh** [رهوش], **Arkayūsh** [ارکیوش], **Dālīsh** [دالش], **Awlash** [عولش], **Wārayāsh** [وارایش], **Bahāsh** [بهاش], **Awash** [عوش], **Yā Āsh** [یا آش], **Yā Rāsh** [یا راش], **Wāsh** [واش], **Wārāsh** [واراش], **Warāsh** [وراش], **Nūsh** [نوش], **Nūsh** [نوش], **Ṣarsarjayā** [صرصرجیا], **Yabarshūsh** [بیرشوش], **Barnayūsh** [برنیوش], **Dahyūsh** [دهیوش], **Radhab** [ردب], **Ayānaq** [عیانق], **Mahwārash** [مهوارش], **Bahwārash** [بهوارش], **Dayūh** [دیوه], **Yūh** [یوه], **Māh** [ماه], **Yūlakh** [یولخ].

The names written on the back end:

O Creator, by Your name Fay'ūj [فیعوچ], **Day'ūj** [دیعوج], **Bay'ūj** [بیعوچ], **Shafāhā** [شفاه], **Sharalish** [شرلیش], **Awyāh** [اویاه], **Baryāh** [بریاه], **Dahūh** [دهوه], **Yah** [یه], **Yah** [یه], **Haylā** [هیلا], **Shamlā** [شملا], **Arkhayā** [ارخیا], **Ayāh** [ایاه], **Markūsh** [مرکوش], **Rūsh** [روش], **Ashyakh** [اشیخ], **Shakhaykh** [شخیخ], **Shāmikh** [شامخ], **Qatayt** [قطیط], **Maṭayt** [مطیط], **Sālūn** [سالون], **'Af'ash** [افعش], **Hayf** [حیف], **Aqash** [اقش], **Maqash** [مقش], **Qarāyūsh** [قرایوش], **Darūsh** [دروش], **Barūshā** [بروشا], **Ahyūthā** [اهیوثا], **Shaksham** [شکشم], **By Kasham** [کشم], **Rashīm** [رشیم], **Dayūq** [دیوق], **Māliq** [مالق], **Alyā** [علیا], **Sham** [شم], **'Awāqīm** [عواقیم], **Mahyālayān** [مهیلان], **Thūb** [ثوب], **Tharehūb** [ثریوب], **Māsh** [ماش], **Qarākh** [قراخ], **Karākh** [کراخ], **Hayūrakh** [هیورخ], **Barhaya**

[برهیا], **Shamrāthā** [شمراثا], **Tabrāthā** [تبراثا], **Mālīsh** [مالش], **Jawlā** [جولا], **Ṭalmakh** [طلمخ], **Shala** [شلع], **Faqṭashlakh** [فقطشلخ], **Maḥṭil** [مهطیل], **Hatīl** [هطیل], **Marṭil** [مرطیل], **Haṭil** [هطیل], **Yaṭal** [یطل], **Ṭawāshikh** [طواشخ], **Ṭalīkh** [طلیخ], **Ha'lakh** [حعلخ], **Hayūt** [هیوت], **Hayūt** [هیوت], **Raqshayādah** [رقشیاده], **Hāshā** [هاشا], **Lahyā** [لهیا], **Kasā** [کسا], **Ayqashān** [ایقشان], **Thabwā** [ثبوا], **Dayūh** [دیوه], **Bayāshūm** [بیاصوم], **Rabah** [ربه], **Darākh** [دراخ], **Marhālikh** [مرهالغ], **Bar'āsh** [برعاش], **Qarāsh** [قراش], **Mārīsh** [مارش], **Rādīsh** [رادش], **Hādīsh** [هادش], **Ṣaymar** [صیمر], **Hamyar** [همیر], **Hasū** [هشو], **Tawghar** [توغر], **Ghūsh** [غوش], **Ghar'ayūsh** [غریوش], **'Aṣīm** [عاصم], **Qāṣīm** [قاصم], **Dā'ish** [داعش], **Far'ash** [فرعش], **Qalamūsh** [قلموش], **Qashra'ash** [قشرعش], **Qaysh** [قیش], **Awdayūsh** [اودیوش], **Laykūsh** [لیکوش], **Jayah** [جیه], **Jayhah** [جیهه], **Jayūlash** [جیولش], **Ṭahyānah** [طهیانه], **Tahūrah** [طهورة], **Aryāh** [اریاه], **Artayāyāh** [ارتیایاه], **Qaydūl** [قیدول], **Tayārāyāh** [تیارایاه], **Rayāh** [ریاه], **Dasham** [دشم], **Dasham** [دشم], **Markasham** [مرکشم], **Sawn** [صون], **Yashrā** [یشرا], **Shalīm** [شلیم], **Shalāmīn** [شلامین], **Lā'ij** [لاعج], **Sā'ūq** [صاعوق], **Nā'ūq** [ناعوق], **Mā'ij** [ماعج], **'Awādīm** [عوادیم], **Aj'ij** [عجیح], **Ba'ij** [بیج], **Sarnāyīm** [صرناییم], **Malākhīm** [ملاخیم], **Khalātūq** [خلاتوق], **Malākhūq** [ملاخوق], **Ṣa'jaf** [صعجف], **Mawājif** [مواجف], **Khafīf** [خفیف], **Jafjaf** [جفجف], **Jarīr** [جریر], **Hāyūr** [هایور], **Jāyūr** [جایور], **Laṭīf** [لطیف], **Qūrash** [قورش], **Qatarūsh** [قطروش], **Ṣayrā** [صیرا], **Hūmā** [هوما], **Ṭaqīsh** [طقیش], **Ṭagrāsh** [طقرش], **Ṭaqāsh** [طقاش], **Hīsh** [هیش], **Harām** [هرام], **Kabrāṣ** [کبراص], **Damlāṣ** [دملاص], **Dalays** [دلایص], **Haṣays** [حصیص], **Ḥaylūnash**

[حیلوش], **Taqmash** [طقمش], **Tawāsh** [طواش], **Tahqīsh** [طهقیش], **Hawāh** [حواه], **Karayd** [کرید], **Yāshūrā** [یاصورا], **Hūdā** [هودا], **Yākhān** [یاخان], **Damaylā** [دمیلا], **Khān** [خان], **Akhān** [اخان], **Jabarūn** [جبرون], **Jayrāwūn** [جیراوون], **Jabarāwūt** [جبراووت], **Jabarāwūt** [جبراووت], **Qarmānīsh** [قرمانش], **Qarmayāsh** [قرمیاش], **Marmaynāmīn** [مرمینامین], **Alāmīn** [علامین], **Al'azayā** [العزیا], **Qarqarūn** [قرقرون], **Malshayā** [ملشیا], **Shayūr** [شیور], **Mashtār** [مشتار], **Sayūkh** [سیوخ], **Quddūs** [قدوس], **Saqalūt** [سقلوط], **Lājīn** [لاحین], **Şarājīn** [صراجین], **Şawāmīn** [صوامین], **Arkāsh** [ارکاش], **Rakūsh** [رکوش], **Kaymūsh** [کیموش], **Hamā'ayūsh** [حماعیوش], **Abaraydaq** [ابریدق], **Mālāqīm** [مالاقیم], **Jabarāhīm** [جبراهیم], **Hamqāsh** [همقاش], **Tawālīsh** [طوالیش], **'Amalūsh** [عملوش], **'Amqālīsh** [عمقالیش], **'Awdayāl** [عودیال], **Dayāl** [دیال], **Kareahūsh** [کرتهوش], **Fayqaṭūsh** [فیقطوش], **Darash** [درش], **Darwayūsh** [درویوش], **Şahrām** [صهرام], **'Awām** [عوام], **Şayhayūsh** [صیهیوش], **Tahrām** [طهرام], **'Arām** [عرام], **Şayhūsh** [صیهوش].

On it you say the names that are at the beginning of the book, the names with which the angels of the Throne and the Footstool along with the inhabitants of the seven firmaments glorify God, which, as we have said, we cited at the beginning of the book. You recite them while in the prescribed state I have written about for you, which entails adherence to religion and absolute conviction. Thereupon all the Ruhaniyyah will be unveiled to you and you will attain your objective in both this world and the hereafter. Let your summoning of the angels and the celes-

tial and terrestrial spirits and their habitations be for the fulfillment of your needs and for the seeking of their aid against your enemies and those of God Most High.

COMMENTARY ON THE TWELVE NAMES

They are the Supreme Names by which the Divine distinguished Moses and Joshua the son of Nun, who invoked God Most High therewith, whereupon the sun stood still for him.

The first name is "Bism Dasazā'īl Dawkhashīm [بایسم دسزائیل دوخشیم]" which means, "The angels fell upon their faces from the light of the glory of Your name, O my God." It is the name with which the Lord created the angels who are in charge of the regions of the earth.

The second name is "Makthādūshīm [مختادوشیم]" which means, "How glorious is Your name, O Creator! Blessed are You and highly exalted."

The third name is "Bism Hūlaym [باسم هوليم]," which means, "You, You, O He who dazzles with this extraordinary power."

The fourth name is "Aymāqawil Salkhūth [عوماقويل سلخوث]," which means, "By the right of this name, help You Your servants!" Thereupon twelve springs gushed forth from the stone.

The fifth name is "Al-'Aziz al-Jabbār [العزیز الجبار]," By this name, He made the seas and rivers to flow.

The sixth name is "Hawālīm Shaṭūrīm [هوالم شطوريم]," which means, "the almighty and wise Lord."

The seventh name is "Mashīm Alhūkhā [مشيم الهوخا]," which means, "The exalted and highest God who is free of need from any creature."

The eighth name is "Ashāqīm Daykam Shaṭūrīm [عشاقيم ديكم شطوريم]," which means, "The angels fell prostrate from Your glory, O my God. You are Lord of the Worlds."

The ninth name is "Salkhūth Rakim El Sayrakh [سلخوث ركيم ال صيرخ]," which means, "In the name of Him whose command the heavens and the earth obey, the Possessor of Majesty and Generosity."

Recite the names after saying the following hymnic invocation: "O Ḥannān [حنان], O Mannān [منان],

O Tāhīr [طاهر], O Muṭahhīr [مطهر], there is no god but You, O He who is possessed of sovereignty, power, honor, and might, O He who is clothed with dignity and light and clad in bounty and generosity, the Almighty, the Oft-forgiving, there is no god but You. You give life and death, exalt and abase, and have power over all things. By Your name Salkhūth Rakim El Sayrakh [سلخوث ركيم ال صيرخ].

The tenth name is "Layākhīm [لایاخيم]," which means, "You are God, the King, the Subduer, the Originator of the heavens and the earth."

The eleventh name is "Layālaghū [لایالغو]," which means, "the praised God."

The twelfth name is "Ba'alnā Rayt [بعلنا ریت]," which means, "God, the Guardian, the Omniscient."

This concludes the secrets. Their origin is as follows: Aya Raygh Layārūsh Layāshalash [ایا ریغ لایاروش لایاشالاش]. They are useful for driving away contagion and famine. To do that, take a cup filled with milk and a cup filled with honey, place them on your property when the Sun enters the first minute of Aries, and say: "O Creator, by Your most glorious names and Your supreme words that you said to all things—'Be!'—whereupon that which You willed to happen happened, drive contagion and famine away from us. Surely You are able to do all things."

Know that each of these names has a usage, along with angels charged to fulfill needs. If you wish to use them for things pertaining to the rūḥāniyyah who dwell on Earth, then recite the names and say, "O noble angels, by the right of these magnificent names, I adjure you to command the spirit so and so to do such and such" and he will do what you wish. You can only perform these usages in this manner.

The First Usage: When you wish to travel by land, recite the name and say, "O angels in charge of this route, by the right of this glorious, blessed, honorable name, do not leave me until I return unto my homeland, and be with me for the fulfillment of my needs." They will aid you and stay with you, and you will remain protected wherever you go, by the permission of God Most High.

The Second Usage: When you wish to travel by sea, recite the foregoing name and say, "O angels in charge of this sea, by the name with which El divided the sea for Moses, I adjure you to help me traverse this sea and protect me against its evil, that I may disembark as quickly as possible and be spared from its evil and the evil of its waves." You will, by the permission of God Most High, travel in safety, with ease, and quickly, and you will see neither evil nor misfortune.

The Third Usage: If you encounter robbers or beasts of prey on the road or on a journey, take a handful of dirt from the land you are on, recite the name over it, and say, "O angels in charge of

the land, by the right this name has over you, I entreat you to protect me from their evil." They will be overcome before you by the permission of the Lord Most High.

The Fourth Usage: If someone brings a possessed person to you, take a cup, pour limpid water therein, recite the names over it twenty-one times, and say, "O angels, angels of this name, surrender to me the demon of so and so." They will hand him over to you, and the possessed person's cure will be by the permission of God Most High.

The Fifth Usage: If a man comes to you bound, so that he cannot have intercourse with his wife, then take either water from a well untouched by sunlight, rainwater or water from a stone well and recite the name over it. Then say, "O angels in charge of bodily parts and senses, I adjure you by the right these names has over you to unbind so-and-so the son of so-and-so (Insert the first name of the female parent, hereafter referred to as f.)." Then have the person perform an ablution with such water and drink of it. His unbinding will be by the permission of the Lord Most High.

Sixth Usage: If a woman whose children are dying from Stalker Jinn comes to you, make four tin plates for her. Inscribe the name on top of and under each plate, and say, "O all ye Stalker Jinn who are seizing the children of so-and-so the daughter of so-and-so (f.), by the right of this name, remain not in this city or country or

house a moment longer. Depart unto the idol worshippers and him who invokes another deity in addition to the Creator." Then bury the plates in the four corners of the house and the Stalker Jinn will leave her and her cure will be by the permission of the Lord Most High.

Seventh Usage: If someone has been in prison for a long time, take dirt from the prison, mix it with egg whites, and make a potsherd out of it. Then write the name on it, go to a beach, throw it in the water, and say, "Just as this dirt has left the prison and ended up in the sea, so too will so-and-so the son of so-and-so (f.) leave his prison, by the leave of God Most High."

Eighth Usage: If you wish to hear from someone who is away, then say, after performing the prayer, "O angels in charge of (here you name the direction you know the person is in), bring me N. the son of N. (f.)." They will come to you and bring you the person, and you will receive information from him.

Ninth Usage: If you wish to fulfill a difficult need, fashion a figure out of white wax and stand it in front of you. Then cense the front of it with mastic and aloeswood, recite the name, and say, "O angels in charge of N. the son of N. (f.), bring me N. the son of N. (f.)" and they will bring him to you.

Tenth Usage: If you wish to annihilate one of your enemies, make a hollow figure of him out of

lead and inscribe its chest with his name. Then stand it in front of you in your sanctuary. When you are finished with your prayer, summon the angels in charge of the entire body and limbs of N., son of N. (f.), saying, "O all ye angels in charge of this person, do ye approve of N. being empowered over this person? Let them bring a bearer of witness and one against whom the witness will be borne." Thereupon two of the Angels of Wrath will come to you. Say to them, "Be ye empowered over him who is represented by this figure, and demote him." Then cast the figure into a fire and it will destroy him and spare people from his evil.

Following are the names of the angels in charge of the first name.

Say **Sharā'il** [شرائط], **Samā'il** [سمائل], **Hayā'il** [هيائل], **Tafyā'il** [طفيائل], **Rūqayā'il** [روقيائل], **Mīkhayā'il** [مخيائل], **Karsayā'il** [كرسيائل], **Gharbayā'il** [غريبايل].

برطه ك ل ج س ا ا ص ك ط خ د ه

COMMENTARY ON THE NAME OF CLOUDS

سرفایا ایل داردایا ایل سامایا ایل
ارقایا ایل هامیاتا ایل سمساما ایل
جامجایا ایل اساهرایا ایل شامشامایا ایل
هارقایا ایل

بر طه ه ک ج ل ز س ا ا ص ک خ ه ط

This is the name with which the Lord Most High created the clouds and the angels who are in charge of them and who glorify God in their planets. All the angels—there are ten of them—must obey this name. Say:

Sarfayā'il [سرفایا ایل], **Dardayā'il** [دردایا ایل], **Sam'ayā'il** [سمعیانیل], **Arqayā'il** [ارقایا ایل], **Hamyatā'il** [همیاتا ایل], **Samsamā'il** [سمسمانیل], **Jamjayā'il** [جامجایا ایل], **Asah-rayā'il** [اسهرایا ایل], **Šamšamayāl** [شمشمایا ایل], **Harqayāl** [هارقایا ایل].

Second Usage: If you wish to make it rain on a summer day, sit out in the open and recite the following names. After reciting them for an hour, clouds will come. If there is delay in their coming, recite the names a second time and say, "O noble angels, make it rain." They will order the angels in charge of the sea to create clouds, at which time it will rain. The usage of this name

gave the children of Israel rain to drink.

Third Usage: If you wish there to be thunder at a time unbefitting it, recite the names and say, "O angel in charge of thunder, I adjure ye by the right of this name to bring thunder."

Fourth Usage: If an ill person choked by a possessing jinni, a hemiplegic, or someone afflicted by a Wind from among the dwellers of the clouds comes to you, recite this name over clean water and give it to him to drink and his cure will be by the permission of the Lord Most High. Moreover, utter the names of the ten angels, for whatever you use them for will be successful by the permission of God Most High.

Fifth Usage: If you wish to have a spirit or one of the angels inhabiting the clouds brought to you, recite this name and say, "Bring me the angel N." He will appear before you faster than the blink of an eye. Give any command you wish and he will obey it, by the permission of the Lord Most High.

Sixth Usage: If you wish to have books transported from one country to another, recite the name along with the names of the previously mentioned angels and say, "Let him who can fulfill my need come." They will bring to you from among the inhabitants of the clouds one who can fulfill your need and throw the book into the home of whomever you wish.

Seventh Usage. If you wish to stone a person's home, recite the name along with the names of the previously mentioned angels and say, "Let there come unto me from among the inhabitants of the clouds one who will stone the home of N." They will obey your command by the permission of God Most High.

Eighth Usage. If you wish to annihilate any of the Creator's tyrannical enemies from among the rebellious transgressors, or depose powers, servants, and the like, recite the name and then the previously mentioned angelic names. They will do whatever you desire by the permission of God Most High.

Ninth Usage. For the fulfillment of needs in far-away lands, say the name and the angels following it and then command as you wish and they will do it.

Tenth Usage. For the manifestation of any spirit.

COMMENTARY ON THE NAME OF WINDS

These are ten Names with which God created the wind and subjected it to Solomon the son of David, gently carrying him with it wherever it went, and with which He Most High sent a cold wind against the people of 'Ād, annihilating them.

They are the following ten: Sandabā'il [سندباييل], Shahrakā'il [شهركاييل], Haḥamkīn [هحمكين], Ahwākīl [اهواكيل], Sarfayā'il [صرفاييل], Hamrākīl [همراكيل], Arqīl [ارقيل], Ahjamlayā'il [اهجملياييل], Asrākaylayā'il [اسراكيطيانييل], and Ahrākīl [اهراكيل]. These are the names of the ten angels.

First Usage. If you want to capsize the ship of any enemy of the Lord Most High you wish, stand on a beach, take some of its mud, recite over it the name along with the names of the angels, throw it into the ocean, and say, "O angels, I adjure you by the power of the name to overturn N's ship." Thereupon the sea will foam and surge and the ship will capsize by the permission of God Most High.

Second Usage: If you wish to travel by sea and return safely, by the permission of the Lord Most High, recite the name and say, "O angels, I desire from you a wind for the ship." A wind will come to you by which you will reach your destination, covering three days' distance in a single day, and you will be protected against the terror of the sea.

Third Usage: If you wish to remove a tyrant, fashion a hollow figure in his likeness out of white wax and write the name on its chest. Then stand the figure up using two packing needles driven into the floor and say, "O angels of El in charge of domination and punishment, be empowered over N, the son of N. (f.), by the right this name has over you." Then sever any of the figure's limbs you wish and he will perish by the permission of God Most High.

Fourth Usage: If an ailing person choked by a possessing jinni or a hemiplegic comes to you, recite the before mentioned names and say, "Expel this evil Wind from N." and he will come out by the permission of the Lord Most High.

Fifth Usage: If a woman is having difficulty giving birth, then write the names of the angels along with the name and give it to her to drink and she will deliver quickly.

Sixth Usage: If you have proposed to a woman whom it is difficult for you to marry, invoke God Most High with the name and call out the names of the angels. He will make marriage to

her easy for you, by the blessing of the names of Him Most High.

Seventh Usage: If you wish to walk on water, fast for three days according to your spiritual exercise. Then go to a sea and say the name along with the names of the angels and the Lord Most High will carry you over the sea and you will walk on it as if was the ground.

Eighth Usage: If you wish to cross the distance of a year's journey in a single night, take a piece of cloth, write the name in the center of it and encircle it with the names of the angels. Sit on it cross-legged, facing your destination, and say, "Take me to such and such place," and you will arrive there.

Ninth Usage: If you wish to make someone who is not present come to you, write the name along with the said names and hang it up. He will come by the permission of God Most High.

Tenth Usage: If you want to make a spring gush forth from anywhere in the ground you wish, recite the name and call the angel in charge of the ground. Water will gush forth for you by the permission of the Lord Most High.

THE SHAMKHUTHI NAMES

Say: Shamkhaythā [شَمْخَيْثَا], Shalmakhūthā [شَلْمُخُوثَا], Haythakhā [هَيْثَا], Aythakhyā [اَيْثَاخِيَا], Aythakhaythā [اَيْثَاخِيَا], Halaythamkhā [هَلَيْثَامْخَا], Tarūkhā [تَرْوُخَا], Barūkhā [بَرْوُخَا], Samyāthā [سَمِيَاثَا], Samyāyām [سَمِيَايَم], Khathāyam [خَثَايَم], Ehieh Asher Ehieh, Adonai Tzabaoth, Ṣahyāyūt [صَهْيَايُوت], O El Shaddi, O Maṣṣaṣ [مَصْفَص], O Khālīkhā [خَالِيَا], O Badī [بَدِي], O Lūthā [لُوثَا], O Mashfaqa'ish [مَشْفَعِيش], O Hūyāl [هُوِيَال], O Lūhāyim [لُوهَايَم], O Lūhim [لُوهِيَم], O Zakhabīlā [زَاخْبِيَلَا], O Lūthā [لُوثَا], O Radabīlā [رَادْبِيَلَا], O Raghabīlā [رَاغْبِيَلَا], O Ramā [رَمَا], O 'Awlā [اَوَلَا], O Qarnāyā [قَرْنَايَا], O Wamāl [وَمَال], O Hayū Ehieh Māh Wayah [هَيُوهِيَه مَاه وَيَه], O Shanūth Shamlū [شَنْوُث شَمْلُوه].

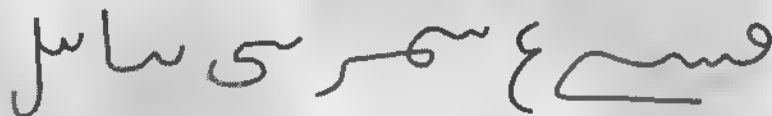
This concludes the names. Among the names is a glorious name with which the angels in heaven supplicate. It is “Yāhū Hūh [ياهو هوه]”, some say it is “Yā Hūh [يا هوه].”

DISMISSAL

Say, Go ye, and depart, by the honor of Ashmakh [أشمخ], Shamkhā, Malīkh [مليخ], Ehieh Asher Ehieh, Adonai Tzabaoth, El Shaddī. The hand of the Creator is more open than the hand of the created. The hand of the Sustainer, is stronger than the hand of the sustained. "The kindled fire of the Divine that rises above the heavens will verily be closed over them, in outstretched columns." I dismiss the angels of God and the inhabitants of the clouds and highest firmaments who are in charge of the secrets of the Lord of the Worlds. I dismiss them by all of the perfect and universal names of the Divine. "And Our command is but one, as the twinkling of an eye."

Go ye, depart, by the right of Baḥfayārish [بافيارش],
Ṭafyatūsh [طفيئوش], Shalhayūhash [شلهيوش], Aljār-
ish [الجارش], Yajūrat [يجورث], Hayārish [هيارش],
Harshayūnah [هرشيوئه], Ḥarmash [حرمش], Fayfar-
maslı [فيفرمش]. Go ye, by the light of the counte-
nance of the Lord, by which the heavens, the
earth, and all that is therein radiate. That is the

Write on paper on Saturday for Kasfayā'il
[كسفيائيل]:



The First Name: Fashion a hollow figure in the likeness of whomever you wish out of sandarac and frankincense and on it write its corresponding glyphs. Write the names on a clean parchment using saffron, musk, and rosewater, place it inside the figure, and conjure them and the ruhani by the name. Write the previously mentioned name on its left leg and your name on its chest. It is for entering the presence of sovereigns, the fulfillment of needs, burning, and all jinn, the Earth, and countries.

The Second Name: Fashion it from silver and use it for entering the presence of sovereigns and leaders and for fulfilling needs.

The Third Name: It is for the bound.

The Fourth Name: Fashion it from white wax and use it for love, affection, and fulfilling needs.

The Fifth Name: Use it for exorcisms and the return of missing persons.

The Sixth Name: Fashion it from copper and use

it for assaulting, reproving, subduing, and killing others, for protection from fear and worry, and for seizing venomous creatures.

The Seventh Name: Fashion it from white wax and inscribe the glyphs on the center of the figure and the names on different parts of the body and on any place wherein is a Wind. Then stab any place where the Wind is, to obtain his cure. Make a wick and impregnate it with lily or ben tree oil. Light the wick at the top of the head. The Names of Killing are the Seven Secrets. Summon each angel by his Ruhaniyyah, and in his time and hour. Do not summon him by other than his Ruhaniyyah—understand this.

THE GLYPHS OF THE RUHANIYYAH EMPLOYED ON THE SEVEN DAYS

٠ ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠ ٨٤١ ٨٤٢ ٨٤٣ ٨٤٤ ٨٤٥ ٨٤٦ ٨٤٧ ٨٤٨ ٨٤٩ ٨٥٠ ٨٥١ ٨٥٢ ٨٥٣ ٨٥٤ ٨٥٥ ٨٥٦ ٨٥٧ ٨٥٨ ٨٥٩ ٨٦٠ ٨٦١ ٨٦٢ ٨٦٣ ٨٦٤ ٨٦٥ ٨٦٦ ٨٦٧ ٨٦٨ ٨٦٩ ٨٧٠ ٨٧١ ٨٧٢ ٨٧٣ ٨٧٤ ٨٧٥ ٨٧٦ ٨٧٧ ٨٧٨ ٨٧٩ ٨٨٠ ٨٨١ ٨٨٢ ٨٨٣ ٨٨٤ ٨٨٥ ٨٨٦ ٨٨٧ ٨٨٨ ٨٨٩ ٨٩٠ ٨٩١ ٨٩٢ ٨٩٣ ٨٩٤ ٨٩٥ ٨٩٦ ٨٩٧ ٨٩٨ ٨٩٩ ٩٠٠ ٩٠١ ٩٠٢ ٩٠٣ ٩٠٤ ٩٠٥ ٩٠٦ ٩٠٧ ٩٠٨ ٩٠٩ ٩١٠ ٩١١ ٩١٢ ٩١٣ ٩١٤ ٩١٥ ٩١٦ ٩١٧ ٩١٨ ٩١٩ ٩٢٠ ٩٢١ ٩٢٢ ٩٢٣ ٩٢٤ ٩٢٥ ٩٢٦ ٩٢٧ ٩٢٨ ٩٢٩ ٩٣٠ ٩٣١ ٩٣٢ ٩٣٣ ٩٣٤ ٩٣٥ ٩٣٦ ٩٣٧ ٩٣٨ ٩٣٩ ٩٤٠ ٩٤١ ٩٤٢ ٩٤٣ ٩٤٤ ٩٤٥ ٩٤٦ ٩٤٧ ٩٤٨ ٩٤٩ ٩٥٠ ٩٥١ ٩٥٢ ٩٥٣ ٩٥٤ ٩٥٥ ٩٥٦ ٩٥٧ ٩٥٨ ٩٥٩ ٩٦٠ ٩٦١ ٩٦٢ ٩٦٣ ٩٦٤ ٩٦٥ ٩٦٦ ٩٦٧ ٩٦٨ ٩٦٩ ٩٧٠ ٩٧١ ٩٧٢ ٩٧٣ ٩٧٤ ٩٧٥ ٩٧٦ ٩٧٧ ٩٧٨ ٩٧٩ ٩٨٠ ٩٨١ ٩٨٢ ٩٨٣ ٩٨٤ ٩٨٥ ٩٨٦ ٩٨٧ ٩٨٨ ٩٨٩ ٩٩٠ ٩٩١ ٩٩٢ ٩٩٣ ٩٩٤ ٩٩٥ ٩٩٦ ٩٩٧ ٩٩٨ ٩٩٩ ١٠٠٠ ١٠٠١ ١٠٠٢ ١٠٠٣ ١٠٠٤ ١٠٠٥ ١٠٠٦ ١٠٠٧ ١٠٠٨ ١٠٠٩ ١٠١٠ ١٠١١ ١٠١٢ ١٠١٣ ١٠١٤ ١٠١٥ ١٠١٦ ١٠١٧ ١٠١٨ ١٠١٩ ١٠٢٠ ١٠٢١ ١٠٢٢ ١٠٢٣ ١٠٢٤ ١٠٢٥ ١٠٢٦ ١٠٢٧ ١٠٢٨ ١٠٢٩ ١٠٣٠ ١٠٣١ ١٠٣٢ ١٠٣٣ ١٠٣٤ ١٠٣٥ ١٠٣٦ ١٠٣٧ ١٠٣٨ ١٠٣٩ ١٠٤٠ ١٠٤١ ١٠٤٢ ١٠٤٣ ١٠٤٤ ١٠٤٥ ١٠٤٦ ١٠٤٧ ١٠٤٨ ١٠٤٩ ١٠٥٠ ١٠٥١ ١٠٥٢ ١٠٥٣ ١٠٥٤ ١٠٥٥ ١٠٥٦ ١٠٥٧ ١٠٥٨ ١٠٥٩ ١٠٦٠ ١٠٦١ ١٠٦٢ ١٠٦٣ ١٠٦٤ ١٠٦٥ ١٠٦٦ ١٠٦٧ ١٠٦٨ ١٠٦٩ ١٠٧٠ ١٠٧١ ١٠٧٢ ١٠٧٣ ١٠٧٤ ١٠٧٥ ١٠٧٦ ١٠٧٧ ١٠٧٨ ١٠٧٩ ١٠٨٠ ١٠٨١ ١٠٨٢ ١٠٨٣ ١٠٨٤ ١٠٨٥ ١٠٨٦ ١٠٨٧ ١٠٨٨ ١٠٨٩ ١٠٩٠ ١٠٩١ ١٠٩٢ ١٠٩٣ ١٠٩٤ ١٠٩٥ ١٠٩٦ ١٠٩٧ ١٠٩٨ ١٠٩٩ ١١٠٠ ١١٠١ ١١٠٢ ١١٠٣ ١١٠٤ ١١٠٥ ١١٠٦ ١١٠٧ ١١٠٨ ١١٠٩ ١١١٠ ١١١١ ١١١٢ ١١١٣ ١١١٤ ١١١٥ ١١١٦ ١١١٧ ١١١٨ ١١١٩ ١١٢٠ ١١٢١ ١١٢٢ ١١٢٣ ١١٢٤ ١١٢٥ ١١٢٦ ١١٢٧ ١١٢٨ ١١٢٩ ١١٣٠ ١١٣١ ١١٣٢ ١١٣٣ ١١٣٤ ١١٣٥ ١١٣٦ ١١٣٧ ١١٣٨ ١١٣٩ ١١٤٠ ١١٤١ ١١٤٢ ١١٤٣ ١١٤٤ ١١٤٥ ١١٤٦ ١١٤٧ ١١٤٨ ١١٤٩ ١١٥٠ ١١٥١ ١١٥٢ ١١٥٣ ١١٥٤ ١١٥٥ ١١٥٦ ١١٥٧ ١١٥٨ ١١٥٩ ١١٦٠ ١١٦١ ١١٦٢ ١١٦٣ ١١٦٤ ١١٦٥ ١١٦٦ ١١٦٧ ١١٦٨ ١١٦٩ ١١٧٠ ١١٧١ ١١٧٢ ١١٧٣ ١١٧٤ ١١٧٥ ١١٧٦ ١١٧٧ ١١٧٨ ١١٧٩ ١١٨٠ ١١٨١ ١١٨٢ ١١٨٣ ١١٨٤ ١١٨٥ ١١٨٦ ١١٨٧ ١١٨٨ ١١٨٩ ١١٩٠ ١١٩١ ١١٩٢ ١١٩٣ ١١٩٤ ١١٩٥ ١١٩٦ ١١٩٧ ١١٩٨ ١١٩٩ ١٢٠٠ ١٢٠١ ١٢٠٢ ١٢٠٣ ١٢٠٤ ١٢٠٥ ١٢٠٦ ١٢٠٧ ١٢٠٨ ١٢٠٩ ١٢١٠ ١٢١١ ١٢١٢ ١٢١٣ ١٢١٤ ١٢١٥ ١٢١٦ ١٢١٧ ١٢١٨ ١٢١٩ ١٢٢٠ ١٢٢١ ١٢٢٢ ١٢٢٣ ١٢٢٤ ١٢٢٥ ١٢٢٦ ١٢٢٧ ١٢٢٨ ١٢٢٩ ١٢٣٠ ١٢٣١ ١٢٣٢ ١٢٣٣ ١٢٣٤ ١٢٣٥ ١٢٣٦ ١٢٣٧ ١٢٣٨ ١٢٣٩ ١٢٤٠ ١٢٤١ ١٢٤٢ ١٢٤٣ ١٢٤٤ ١٢٤٥ ١٢٤٦ ١٢٤٧ ١٢٤٨ ١٢٤٩ ١٢٥٠ ١٢٥١ ١٢٥٢ ١٢٥٣ ١٢٥٤ ١٢٥٥ ١٢٥٦ ١٢٥٧ ١٢٥٨ ١٢٥٩ ١٢٦٠ ١٢٦١ ١٢٦٢ ١٢٦٣ ١٢٦٤ ١٢٦٥ ١٢٦٦ ١٢٦٧ ١٢٦٨ ١٢٦٩ ١٢٧٠ ١٢٧١ ١٢٧٢ ١٢٧٣ ١٢٧٤ ١٢٧٥ ١٢٧٦ ١٢٧٧ ١٢٧٨ ١٢٧٩ ١٢٨٠ ١٢٨١ ١٢٨٢ ١٢٨٣ ١٢٨٤ ١٢٨٥ ١٢٨٦ ١٢٨٧ ١٢٨٨ ١٢٨٩ ١٢٩٠ ١٢٩١ ١٢٩٢ ١٢٩٣ ١٢٩٤ ١٢٩٥ ١٢٩٦ ١٢٩٧ ١٢٩٨ ١٢٩٩ ١٣٠٠ ١٣٠١ ١٣٠٢ ١٣٠٣ ١٣٠٤ ١٣٠٥ ١٣٠٦ ١٣٠٧ ١٣٠٨ ١٣٠٩ ١٣١٠ ١٣١١ ١٣١٢ ١٣١٣ ١٣١٤ ١٣١٥ ١٣١٦ ١٣١٧ ١٣١٨ ١٣١٩ ١٣٢٠ ١٣٢١ ١٣٢٢ ١٣٢٣ ١٣٢٤ ١٣٢٥ ١٣٢٦ ١٣٢٧ ١٣٢٨ ١٣٢٩ ١٣٣٠ ١٣٣١ ١٣٣٢ ١٣٣٣ ١٣٣٤ ١٣٣٥ ١٣٣٦ ١٣٣٧ ١٣٣٨ ١٣٣٩ ١٣٤٠ ١٣٤١ ١٣٤٢ ١٣٤٣ ١٣٤٤ ١٣٤٥ ١٣٤٦ ١٣٤٧ ١٣٤٨ ١٣٤٩ ١٣٥٠ ١٣٥١ ١٣٥٢ ١٣٥٣ ١٣٥٤ ١٣٥٥ ١٣٥٦ ١٣٥٧ ١٣٥٨ ١٣٥٩ ١٣٦٠ ١٣٦١ ١٣٦٢ ١٣٦٣ ١٣٦٤ ١٣٦٥ ١٣٦٦ ١٣٦٧ ١٣٦٨ ١٣٦٩ ١٣٧٠ ١٣٧١ ١٣٧٢ ١٣٧٣ ١٣٧٤ ١٣٧٥ ١٣٧٦ ١٣٧٧ ١٣٧٨ ١٣٧٩ ١٣٨٠ ١٣٨١ ١٣٨٢ ١٣٨٣ ١٣٨٤ ١٣٨٥ ١٣٨٦ ١٣٨٧ ١٣٨٨ ١٣٨٩ ١٣٩٠ ١٣٩١ ١٣٩٢ ١٣٩٣ ١٣٩٤ ١٣٩٥ ١٣٩٦ ١٣٩٧ ١٣٩٨ ١٣٩٩ ١٤٠٠ ١٤٠١ ١٤٠٢ ١٤٠٣ ١٤٠٤ ١٤٠٥ ١٤٠٦ ١٤٠٧ ١٤٠٨ ١٤٠٩ ١٤١٠ ١٤١١ ١٤١٢ ١٤١٣ ١٤١٤ ١٤١٥ ١٤١٦ ١٤١٧ ١٤١٨ ١٤١٩ ١٤٢٠ ١٤٢١ ١٤٢٢ ١٤٢٣ ١٤٢٤ ١٤٢٥ ١٤٢٦ ١٤٢٧ ١٤٢٨ ١٤٢٩ ١٤٣٠ ١٤٣١ ١٤٣٢ ١٤٣٣ ١٤٣٤ ١٤٣٥ ١٤٣٦ ١٤٣٧ ١٤٣٨ ١٤٣٩ ١٤٤٠ ١٤٤١ ١٤٤٢ ١٤٤٣ ١٤٤٤ ١٤٤٥ ١٤٤٦ ١٤٤٧ ١٤٤٨ ١٤٤٩ ١٤٥٠ ١٤٥١ ١٤٥٢ ١٤٥٣ ١٤٥٤ ١٤٥٥ ١٤٥٦ ١٤٥٧ ١٤٥٨ ١٤٥٩ ١٤٦٠ ١٤٦١ ١٤٦٢ ١٤٦٣ ١٤٦٤ ١٤٦٥ ١٤٦٦ ١٤٦٧ ١٤٦٨ ١٤٦٩ ١٤٧٠ ١٤٧١ ١٤٧٢ ١٤٧٣ ١٤٧٤ ١٤٧٥ ١٤٧٦ ١٤٧٧ ١٤٧٨ ١٤٧٩ ١٤٨٠ ١٤٨١ ١٤٨٢ ١٤٨٣ ١٤٨٤ ١٤٨٥ ١٤٨٦ ١٤٨٧ ١٤٨٨ ١٤٨٩ ١٤٩٠ ١٤٩١ ١٤٩٢ ١٤٩٣ ١٤٩٤ ١٤٩٥ ١٤٩٦ ١٤٩٧ ١٤٩٨ ١٤٩٩ ١٥٠٠ ١٥٠١ ١٥٠٢ ١٥٠٣ ١٥٠٤ ١٥٠٥ ١٥٠٦ ١٥٠٧ ١٥٠٨ ١٥٠٩ ١٥١٠ ١٥١١ ١٥١٢ ١٥١٣ ١٥١٤ ١٥١٥ ١٥١٦ ١٥١٧ ١٥١٨ ١

The glyph of Monday's Ruhaniyyah is امشاكلا

The glyph of Tuesday's Ruhaniyyah is الحمل ه ه

The glyph of Wednesday's Ruhaniyyah is كاملاها ه

The glyph of Thursday's Ruhaniyyah is اياهل

The glyph of Friday's Ruhaniyyah is سلاياه

The glyph of Saturday's Ruhaniyyah is دمال يا طلاه

THE GLYPHS OF THE SEVEN TERRESTRIAL KINGS

THE GLYPHS OF THE SEVEN TERRESTRIAL KINGS

The glyph of Sunday's Terrestrial King is ولي ياكف

The glyph of Monday's Terrestrial King is الاعمرون وزوف

The glyph of Tuesday's Terrestrial King is ربي ودهوش

The glyph of Wednesday's Terrestrial King is وض عن

The glyph of Thursday's Terrestrial King is من كمو ولانه

The glyph of Friday's Terrestrial King is وارح ستم

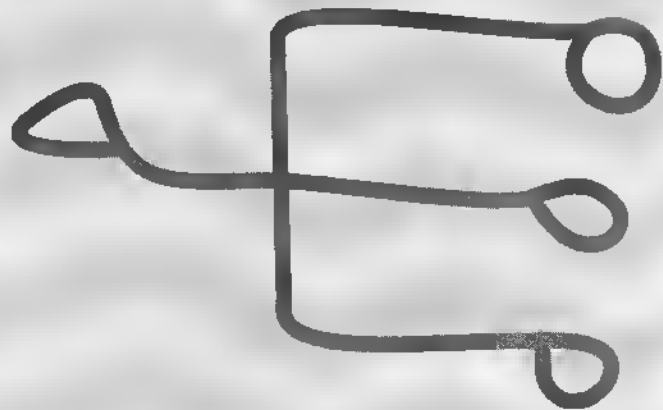
The glyph of Saturday's Terrestrial King is بحرس

THE GLYPHS OF THE SEVEN BRILLIANT PLANETS

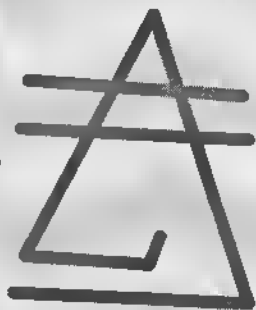
Sunday The glyph of the Sun is

سعه

Monday: The glyph of the Moon is

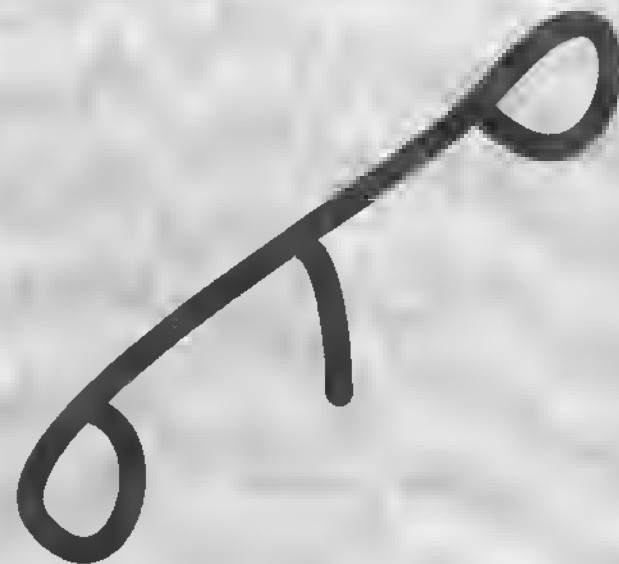


Tuesday: The glyph of Mars is



مصف

Wednesday: The glyph of Mercury is



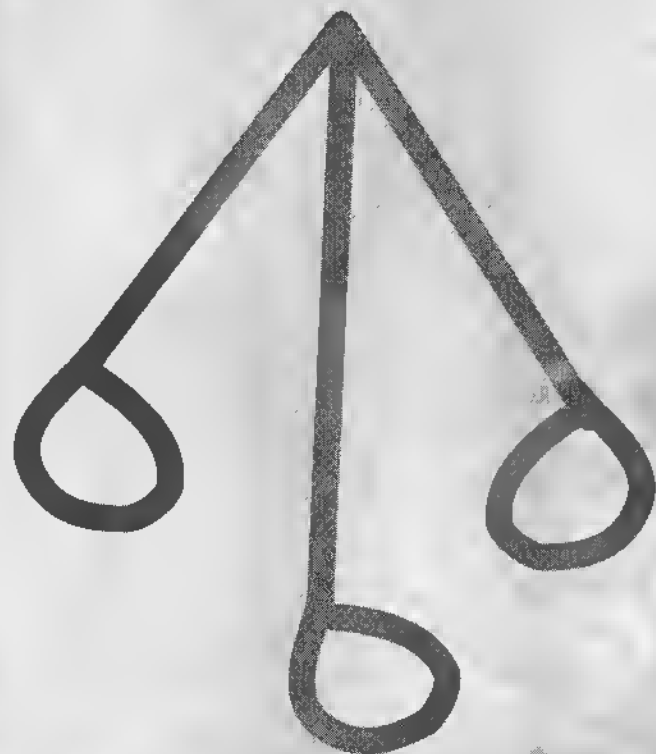
Thursday: The glyph of Jupiter is

هرمت

Friday: The glyph of Venus is



Saturday: The glyph of Saturn is



الخميس ~ الجمعة ~ السبت ~ الأحد ~ الاثنين ~ الثلاثاء ~ الأربعاء

THE GLYPHS OF THE RITES OF THE SEVEN DAYS

Sunday: رجلا

Monday: لسظلم

Tuesday: لصبرته

Wednesday: سطوريا

Thursday: شرين شاهيا

Friday: عح تحلاح طهشيره

Saturday: بصر

Ma'adayus said, "I asked Asaph the son of Berechiah about these glyphs placed on the talismans of the seven days. He said, 'Know that nothing of the sciences is undertaken except with knowledge of the day and its glyph, the ruhani and his glyph, and the planet and its glyph, for inquiry, reproof, casting circles, constructing talismans, or anything else, even for protection and healing. Once you become familiar with that,

you will come to know its truth.

When you wish to undertake an operation, look at the ascendant and its lord. Draw the glyph between the first and the twelfth of the lunar month, when the moon is free from malefic aspects and in fortunate mansions, aspecting the brilliant planet with a benefic aspect. If it is otherwise, draw it from the twelfth to the twentieth, when the moon is in an unfortunate mansion aspecting Saturn with a square or opposition. If it is for suffering from Winds and pains, draw it during the last part of the month. Know that and the Lord Most High will guide you.

¶ By grace, aid, and good success from the Divine,
this completes the book.

All Praise is due God alone.

Amen.